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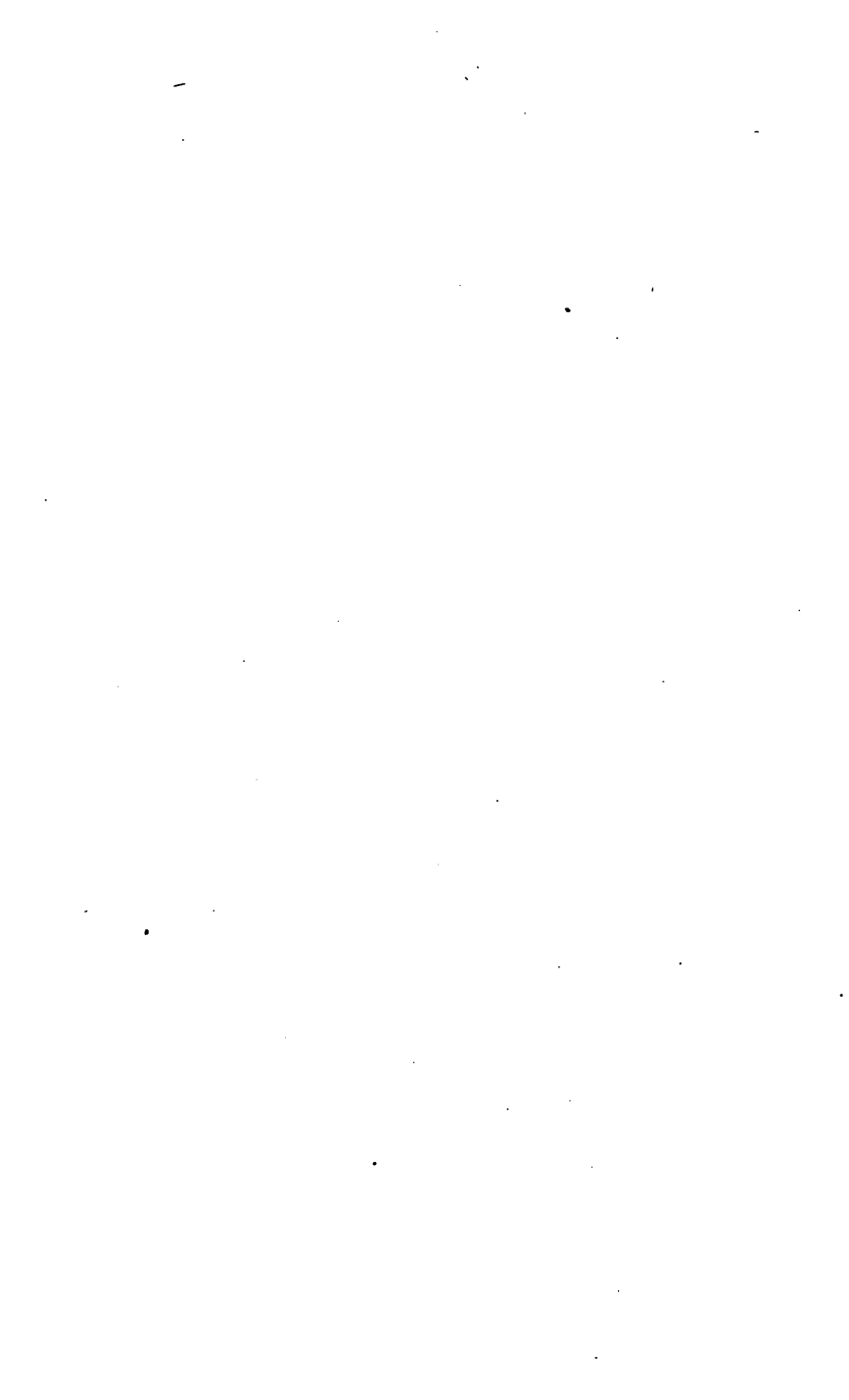
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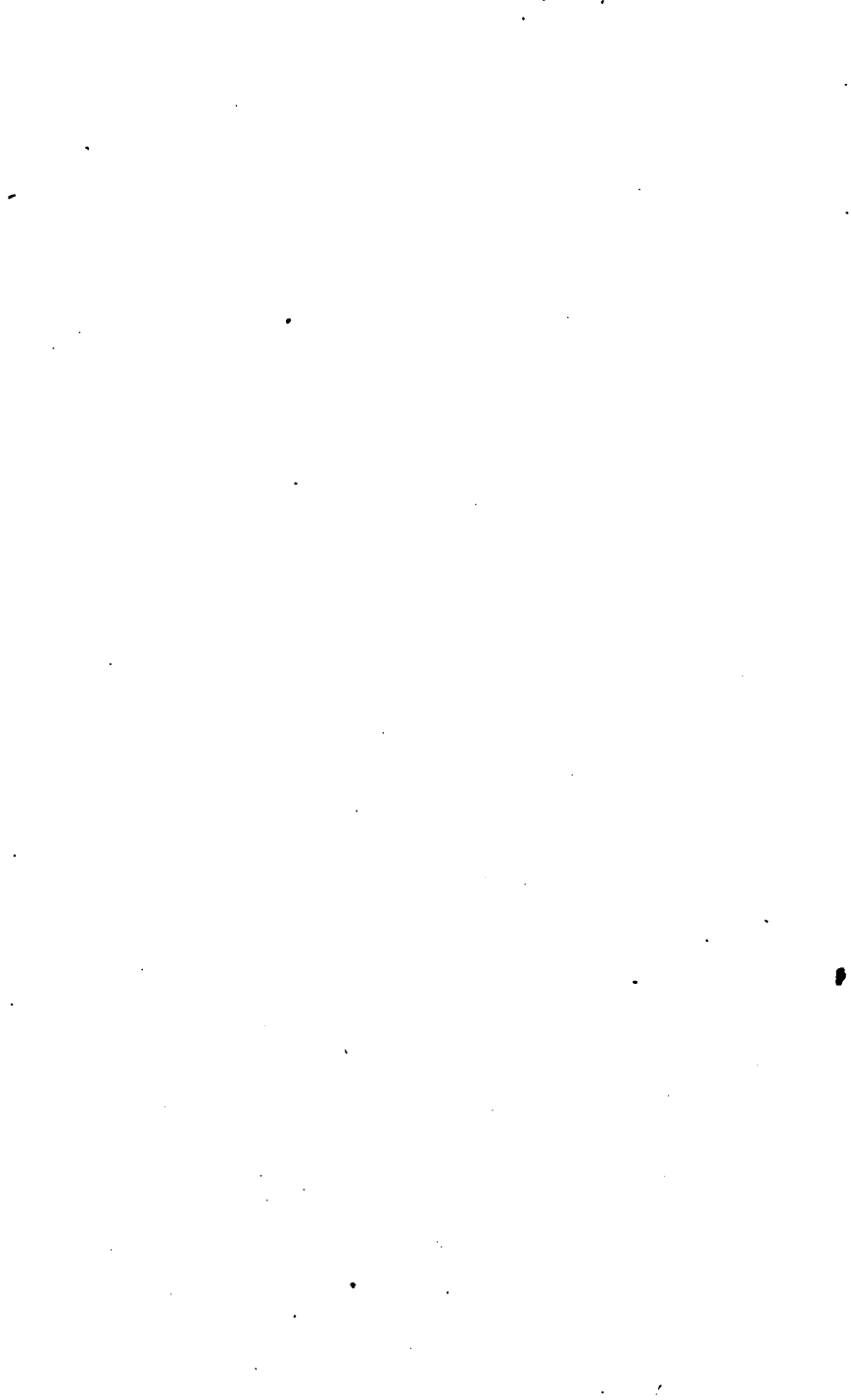
H. W. H. Fay

Cambridge George H. Pierce.
Nov. 22. 1860.

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THE
CLOUDS
OF
ARISTOPHANES.
WITH
NOTES.

BY
C. C. FELTON, A. M.,
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THIRD EDITION, REVISED.

CAMBRIDGE:
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PREFACE.

ARISTOPHANES was the son of Philippus, an Athenian citizen, belonging to the Cydathenæan borough and the Pandionian tribe. The dates of his birth and death are equally unknown. He is said to have been a mere youth when he first employed himself in writing comedy; and as his earliest piece, *The Revellers*, was brought out B. C. 427, the approximate date of his birth has been assumed as B. C. 444, on the supposition that the words of the scholiast, *σχεδὸν μεωανίσκος*, designate about the age of seventeen.* His last recorded representation in his own name was that of the *Second Plutus*, B. C. 388, one year before the peace of Antalcidas, and in the fifty-sixth year of the poet's life. It is stated in the Greek argument, that he resigned his two later pieces, the *Cocalos* and the *Æolosicon*, to his son Araros, who had been introduced to the theatrical public as an actor in the *Plutus*. The probability is, that Aristo-

* See note on line 530.

phanes lived but a few years more. The latest period assumed as the date of his death is B. C. 380.

Aristophanes, very early in life, came into violent conflict with the demagogues, who had risen to power after the death of Pericles. One of the most noted popular favorites of the times was Cleon, who is known to us, not only by the witty exaggerations of the comic poets, but by the accurate historical delineation of Thucydides. For about six years of the Peloponnesian war, this brawler stood at the head of the party opposed to peace. He was a man of low origin, a tanner by trade, but well qualified by his natural shrewdness, his impudence, his power of coarse invective against better men, his violent and cruel disposition, his fluent speech and vulgar manners, to be the favorite of the populace. When Mitylene surrendered to the Athenian forces, B. C. 427, he was the author of a decree that all the adult males should be put to death, and the women and children sold into slavery; but the sober second thought of the people saved them from this great crime, and the decree was rescinded the next day. With this mighty representative of the worst portion of the Athenian democracy Aristophanes commenced a warfare, in which he put forth all the energies of his wit and his genius. At the Dionysiac festival of the following spring, B. C. 426, he brought out his *Babylonians*, in which he assailed Cleon, and boldly satirized the democracy. This was a daring attempt, and Cleon was not long in devising measures for vengeance. It seems that the father of Aristophanes possessed estates in Ægina and Rhodes, and that affairs of business frequently called him thither. Possibly,

therefore, the youth of the poet may have been passed away from Athens.* These circumstances were seized upon by Cleon, and made the basis of a prosecution for *incivism*, — a *ξενίας γραφή*, — which, had it been successful, would have silenced the terrible wit of the poet for ever.

The comedy of *The Knights* was brought upon the stage B. C. 424. The corruptions of the ecclesia are exposed in this piece, and the character of Cleon, who appears as one of the persons of the drama, is drawn with wonderful power. He is again held up to ridicule in *The Wasps* (exhibited B. C. 422), a drama which gives a masterly and most amusing picture of the Athenian courts, and the passion of the people for litigation. These are the principal passages in the warfare between the poet and the demagogue.

Aristophanes is said to have written above sixty comedies, of which eleven are extant. Ten of these belong to the old comedy, and one, the *Plutus*, to the new.

Besides their poetical merits, the works of Aristophanes are of great historical value. He was a conservative, strongly opposed to the political, literary, and moral tendencies of his age. In the delineation of characters, he used the unscrupulous exaggerations which were common to all the writers of the ancient comedy. The names of prominent men, whether in politics, philosophy, or poetry, were brought forward with the most unhesitating freedom, and

* Bode thinks he may have been born abroad. *Geschichte der Hellenischen Dichtkunst*, Vol. III. Part II. p. 219.

their conduct was handled with a severity that showed as little regard for individual rights and the claims of private character as is exhibited by the modern political press.* To the credit of Aristophanes it must be said, that, with few exceptions, the individuals selected by him for attack were persons deserving the reprobation of honest men. The principal exceptions to this remark are Euripides and Socrates, especially the latter. How far the bitter sarcasms upon Euripides were justified by the influence of some of that poet's writings upon the morals of the age, it is impossible now to determine with a satisfactory degree of probability.

The conflict waged by Aristophanes against the sophists was one of no less importance than that against the demagogues. The comedy of *The Clouds*, in which the main points of the contest are embodied, is, for many reasons, one of the most interesting remains of the theatrical literature of Athens. Though, like every other comedy, its wit turns upon local and temporary relations, it has, what is not common to every other comedy, a moral import of permanent value. It was written at a time of great changes in the national character of the Greeks, and bears marks of its author's determined opposition to the new ethical and philosophical views that were eating into the very heart of the national virtues. The Peloponnesian war had for eight years been desolating the fair fields of Greece; a war

* For a discussion of the relation between Aristophanes and the most eminent of his contemporaries, see Röscher's *Aristophanes und sein Zeitalter*, pp. 212-294.

in which, whatever party gained the victory, the losses and the woes of defeat fell upon Greeks; let success alight where it would, its effects were disastrous to the Hellenic race. One public calamity usually accompanies another; and when the ancient virtue of Athens was unnerved, the sophists flocked from every side to batten on the vices of that giddy-paced capital. No class of men known to history have ever been so worthy of the execrations of the world as the Greek sophists of that age, except, perhaps, the philosophers — those birds of evil omen — whose boding cries foretold the storms of the French Revolution.

A clear-headed and honorable citizen must have looked upon the unprincipled teachings of these reprobates with abhorrence, and, if he were a man of genius, he would task his powers to the utmost for the purpose of putting down the moral nuisance. In modern times, such a man would resort to the press as the mightiest engine to aid him in waging the holy warfare. In ancient Attic days, he resorted to the comic stage. The freedom of the old comic theatre, before the bloody reign of the Thirty, was to the Athenians what the freedom of the press is to the modern constitutional states; and the restraints imposed upon the comic theatre by that formidable oligarchy were precisely the same thing as the censorship of the press is under modern despotisms. Aristophanes was the great master of ancient comedy, and, when he saw the progress the sophists were making towards the ruin of his country's morals and manners, let loose upon the offenders the gleaming shafts of his angry genius, —

Δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.

Before the comedy of *The Clouds* was produced, Aristophanes had brought out *The Revellers*, *The Babylonians*, *The Acharnians*, and *The Knights*. Two of these, *The Acharnians* and *The Knights* had been honored with the first prize. B. C. 424, he appeared with *The Clouds*; but, notwithstanding the distinguished merits of the piece,—in the author's opinion it was the best he had ever written,—the judges awarded the first prize to Cratinus, and the second to Ameipsias, and only the third honors were decreed to Aristophanes. The following year he brought forward the *Second Clouds*, in which he complains with humorous bitterness of the injustice that had been done him, and affirms, that, the sentence of the judges to the contrary, notwithstanding, this comedy was the most skillfully constructed of all his pieces. Besides the ingenious compliments he pays to the Attic audience, he makes his chorus utter various whimsical threats to deter the judges from committing a second blunder.*

Not only the base principles of the sophists are exposed, but their absurd and affected language is ridiculed with masterly effect. The oddities of manner by which they undertook to impose upon the popular credulity, and set

* Fritsche, however, is of opinion that the first *Clouds* was materially different from the play as we now have it; and that the latter, written to bring contempt upon Socrates, was never represented, in consequence of a reconciliation brought about between the poet and the philosopher. See *Quæstiones Aristophaneæ* (*De Socrate Veterorum Comicorum Dissertatio*, pp. 99, seqq.). The arguments for this opinion, though ingenious, are not conclusive. .

themselves apart from the rest of the world, are held up to scorn and contempt. But in this piece the poet's satire by no means hits the sophists alone. His arrows fly in every direction, — *πάντη ἀνὰ σφαῖρόν*, — and strike at public and private vices, wherever found. The peculator, the demagogue, the coward, the libertine, wore no armor thick and hard enough to shield them from the fatal dart. The pompous poet, who substituted forced and unnatural phrases and extravagant imagery for simplicity of thought and clearness of expression, thereby corrupting the public taste, — the musician, who adopted an effeminate style, instead of the ancient airs that roused the souls of the heroes of Marathon like the sound of a trumpet, — and the dancer, who set aside the modest movements of an earlier and better age, to introduce the licentiousness of the *Cordax*, thereby melting away the manly virtues of the youthful generation, — all felt the keen edge of that satire, whose temper still keeps its fineness, and whose brilliancy is scarcely dimmed by the rust of more than twenty centuries.

It is very unfortunate for the fame of Aristophanes, that he selected Socrates as the type and representative of the sophists. Little could he imagine the effect this was destined to have upon his reputation for many centuries. Little could he foresee that the stories repeated by *Ælian* would be allowed to tarnish his name, until the learning and sagacity of modern critics should redeem it from the bitter reproach of having caused the death of the noblest man of his age. We cannot help regretting and condemning the poet's mistaken choice of Socrates for the chief personage in the play; we must censure the wantonness of the attack upon

his person, making a good and great man the object of his overwhelming ridicule: but no ground exists for the calumny, that he was bribed by the enemies of the philosopher; it is impossible that he should have been influenced by the malicious prosecutors, Anytus, Melitus, and Lycon; and there is not much reason to suppose that the representation of the comedy had any further effect upon the reputation of Socrates than to connect, in the popular mind, some ludicrous associations with his name, and perhaps to strengthen the prejudices fomented against him by his enemies; an effect certainly to be lamented, but not to be charged upon the poet as a proof of settled malignity, and of the diabolical intent to bring the greatest and best of the Athenians to the hemlock.

It must be remembered, too, that Socrates was not to all of his contemporaries what he is to us. He was charged by some with the common vices of his age; from this charge, however, the *Memorabilia* of Xenophon amply vindicates him. There are three principal delineations of Socrates which have come down to us. In an historical point of view, the *Memorabilia* of Xenophon contains the most important and authentic. The principles of the great teacher are, no doubt, here recorded with fidelity. The Socrates of the Platonic Dialogues probably unites with the main features of a truthful representation many fictitious details. He is, in many points, to be regarded as a dramatic character, through whom Plato intended to convey his own opinions, without, however, putting into his mouth any sentiments strongly at variance with the well-known opinions of his teacher. Looked upon in this view, the

Socrates of Plato is one of the most original and masterly creations of genius; but it is impossible to draw the line here between the *Dichtung* and the *Wahrheit*. The third representation is that which has been handed down by the comic poet,—the Socrates of the ancient comedians. This character is partly historical and partly fictitious. That Socrates really occupied himself with the investigations of the physical philosophers, in the early part of his life, and availed himself of the teachings of the sophists, is undoubtedly true; but he renounced and opposed them, the moment his piercing intellect discerned the hollowness of their pretensions.* His manner, however, if not his character, was marked by peculiarities that naturally laid him open to the sarcasms of the comic poets and the attacks of his enemies. The singularity of his appearance and figure, the profound abstraction into which he occasionally fell, in spite of his otherwise eminently practical character, and notwithstanding the fearless bravery with which, when occasion called, he met the dangers of war, and the still more formidable dangers of the “*ardor civium prava jubentium*,” as when he happened to be president for the day of the assembly that tried the generals after the battle of Arginousæ, held out great temptations to the unscrupulous satirists who possessed the public ear. It really seems as if he occasionally “put an antic humor on,” for the purpose* of making people

* This subject is ably handled by Süvern, in his paper on The Clouds, translated by W. R. Hamilton, F. R. S.; by Wiggers, in his Life of Socrates; and by Meiners, in the *Geschichte der Wissenschaften*, Vol. II. pp. 346, seqq.

open their eyes and wonder. Such a whimsical incident as that recorded of his demeanor at the siege of Potidæa — his standing all night in a *phrontistic* reverie, until sunrise the next morning, drawing upon himself the curious and laughing eyes of the soldiery — certainly would lower the dignity of a philosopher in any age, and excite the ridicule of a people much less quick to see absurdities than the ancient Athenians. His way of asking questions — that searching irony on which he plumed himself not a little — must have been maddening to the disputatious little men whom he was so fond of encountering and disarming. The outward courtesy which veiled his keen and cutting interrogatories made them only the more provoking and hard to bear. The most persevering question-asker of modern times is but a small annoyer, compared to the master of Attic dialectics, who went on with a strain of remorseless irony, until the victim sunk under the inevitable *reductio ad absurdum*.*

* Besides these facts, it must be remembered that Socrates spent his time, not in the official service of the state, but in wandering about the streets and public places of the city, or discoursing with artisans in the workshops. He was followed by crowds of listeners, who attached themselves to him, some for the sake of being instructed by his wisdom, others drawn by the attractions of his incomparable wit. His wife and children were left in a great measure to themselves; for, with the spirit of a genuine Greek, Socrates placed the cares and duties of domestic life in the background, at least as compared with modern Christian views of the duties involved in the relations of home. Yet, in this matter, Socrates acted on a deliberately formed determination to consecrate his life disinterestedly to the teaching of the truth. His conduct may not inaptly be compared to

At the time when Aristophanes composed *The Clouds*, no doubt Socrates was generally regarded by the comic

that of Howard and Whitefield. It would seem from the testimony of the ancients, that Xanthippe had a keener sense than most of her countrywomen of the natural rights of her sex, and was not exactly pleased with the philosophic manner in which her lord and master spent his time. Some modern scholars have attempted to vindicate her from the charge of being a common scold, which has made her name a by-word. They have shown satisfactorily that such anecdotes as that of her throwing a vessel of water upon the head of Socrates, and his reply, that we must always expect rain after thunder, — of her upsetting the table, when he brought home an unexpected guest to dinner, — and a good many other like specimens of termagancy, are the gossiping inventions of later writers. The most favorable decision we can adopt, however, upon a candid consideration of all the circumstances of the case of Xanthippe, is, that she did *sometimes* scold, but that it was *pro causa*.

Among the philosophers of the later Peripatetic school, the character of Socrates was greatly maligned. Some of the Christian fathers unscrupulously adopted the calumnies of his enemies, and, apparently thinking that justice towards a mere heathen was not a Christian virtue, sometimes very absurdly exaggerated them. Theodoret (*Sermo XII.*), in contrasting the virtues of pagan philosophers with a Christian life, gives a pretty accurate description of Socrates. “Σωκράτης τῶν φιλοσόφων ὁ κορυφαῖος, καὶ τοῖς γυμνασίοις καὶ τοῖς ἐργαστηρίοις διαλεγόμενος διετέλει, . . . καὶ ποτὲ μὲν ἐν ὕψει διέτριβε, ποτὲ δὲ εἰς Πειραιᾶ κατιῶν, τὰς πομπὰς ἐθεώρει, καὶ τοῖς ὀπλίταις δὲ ξυνταττόμενος, καὶ ἐν Ποτιδαίᾳ καὶ ἐν Δήλῳ [mistake for Δήλῳ] παρετίττετο· καὶ μὲν τοι καὶ εἰς ξυσσίτια ἑπιόντων, ἀνείχετο καὶ Ἀριστοφάνους κωμωδοῦντος καὶ Ἀλκιβιάδου κωμῳζόντος, καὶ ἐς θέατρον ἀναβαίνων, ξυνεθεῖτο τῷ δήμῳ.”

But he goes on to charge him with intemperance, ill-temper, and licentiousness, and repeats the absurd story, that Socrates had two

poets only as the most sophistical of the sophists; he was their frequent associate, and carried their argumentative

wives at once, Xanthippe and Myrto, with whose quarrels he was accustomed to amuse himself. “Αὐται δέ, συνάπτουσαι μάχην πρὸς ἀλλήλας, ἐπειδὴν παύσαιντο ἐπὶ τὸν Σωκράτην ὠρμυνῶ· διὰ τοῦτο μηδέποτε αὐτὰς μαχομένης διακωλύειν, γελῶν δέ, καὶ ἀλλήλαις καὶ αὐτῷ μαχομένης ὀρῶντα.” This is undoubtedly a graphic description; but it has not the slightest foundation of fact. Myrto was a daughter of Aristides, to whom, in her poverty, Socrates had rendered assistance. Her age, if nothing else, gives the lie to the patristic scandal. Luzac, however (*De Socrate Cive*, p. 7), thinks that Myrto, whom he describes as *Aristidis Justi sanguine progeneratam*, was the first wife of Socrates; but this opinion seems unsupported by any sufficient authority.

The consenting voices of succeeding generations have pronounced the character of Socrates to be the highest and purest of all antiquity. The trifling foibles, if foibles they were, which laid him open to the ridicule of the comic poets, have had no effect in diminishing the reverence with which all good men consecrate his memory. The universal opinion is well expressed by Meiners. “He is distinguished from many of the most celebrated men by the fact, that he appears the more worthy of reverence the more thoroughly he is known and the more deeply we penetrate into his life and character. . . . When we consider how degenerate philosophy had become when Socrates discovered the truth, and how corrupt the people among whom he taught heavenly wisdom, not only without pay, but in the midst of incessant persecution and danger of death, it is difficult not to believe that he was enlightened and formed by a higher spirit, or, at least, that he was sent by Providence exactly at the time when the people most needed such a teacher. . . . Socrates not only taught virtue, but practised it; and his whole life was purer and freer from faults than his philosophy from errors. In all Greek and Roman antiquity, I know of no one whose conduct was so irreproachable and worthy of imitation, and whose character was so complete in all respects, as

style into other than the sophistical circles. It is far from wonderful that the poet had not yet learned to distinguish between him and them, that he still considered Socrates to be the very perfection of the sophistical character, and that he was led into the mistake of holding up to reprobation the man whose firmness and wit, whose clear-seeing judgment, comprehensive intelligence, and extraordinary genius were destined to work mightily towards the same end — the overthrow of the sophists — which the poet himself had so deeply at heart. It must be remembered, too, that the trial and execution of Socrates did not occur until nearly twenty-five years after the representation of *The Clouds*, — that neither Plato nor Xenophon, though they alluded to the farcical representation of *The Clouds*, made any important charge against the poet, — and that Aristophanes and Socrates, there is some reason to believe, were on friendly, if not intimate, terms during the interval. We know that

that of Socrates. This sage was not only elevated above all the vices of his contemporaries, but, we may even say, almost above all the weaknesses of his race. . . . His wife, Xanthippe, paid him a tribute which probably but few women could have paid their husbands without flattery, and which requires some reflection to comprehend its whole extent. Xanthippe said of her husband, that he always had the same aspect, in coming in and in going out." Meiners, *Geschichte der Wissenschaften*, Vol. II. pp. 346-470.

Some writers have ventured to compare Socrates with Jesus of Nazareth. But noble as the philosopher appears among the great men of antiquity, the circumstances of his life make the comparison not only tasteless and daring, but impious toward the unspeakable excellency of the Saviour of mankind.

they were sometimes together at the symposia which Plato and Xenophon have immortalized. At least, they are both represented by Plato as taking part in the discussions of the Banquet. What must have been the conversation of a supper-party made up of such men as Socrates, Plato, Xenophon, and Aristophanes! What brilliant wit and keen repartee then shot with electric speed from guest to guest! What splendor of language, what depth of thought, what beauty of imagery, what overflow of poetic illustration, what play of frolic fancy, sparkled round the festive board, outsparkling the Grecian wine!

The greatness of the genius of Aristophanes is not generally appreciated, and the value of his comedies, as illustrations of the political antiquities, the life, morals, and manners of Athens, is not fully understood. The truth is, we are indebted to him for information upon the working of the Attic institutions, which, had all his plays been lost, we should have vainly sought for in the works of other authors. With what boldness and vigor does he sketch that many-headed despot, the Demos of Athens! With what austere truth does he draw the character of the Athenian demagogue, and in him the demagogue of all times! How many rays of light are poured from his comedies upon the popular and judicial tribunals, — the assemblies in the Pnyx, the Senate, and the Heliastic courts! No intelligent reader can doubt that Aristophanes was a man of the most profound acquaintance with the political institutions of his age; no reader of poetic fancy can fail to see that he possessed an extraordinary creative genius. It is impossible to study his works attentively, without feeling that his

was one of the master minds of the Attic drama. The brightest flashes of a poetical spirit are constantly breaking out from the midst of the broadest merriment and the sharpest satire. An imagination of endless variety and strength informs those lyrical passages which gem his works, and are among the most precious brilliants of the Greek language. In the drawing of characters, his plays exhibit consummate skill. The clearness of his conceptions, the precision of his outlines, the consistency with which his personages are throughout maintained, cannot fail to impress the reader with the perfection of his judgment, and the masterly management of the resources of his art. His manifold and startling wit has been surpassed neither by the myriad-minded Shakspeare nor the inimitable Molière. He had the inestimable advantage, too, of writing in a language which is undoubtedly the highest attainment of human speech; and all the rich varieties and harmonies of this wondrous instrument he held at his supreme command. Its flexibility under his shaping hand is almost miraculous. The very words he wants come, like beings instinct with life, and fall into their proper places at his bidding. At one moment he is revelling in the wildest mirth, and the next he is sweeping through the loftiest region of lyrical inspiration, but the language never breaks down under his adventurous flight.

But it is not to be denied that Aristophanes is often coarse and indecent. Some of his plays are quite unfit to have a place in any scheme of classical reading. This is not to be pardoned to the age in which he lived, nor to the men for whom he wrote; coarseness and indecency

are essentially base; they always soil and degrade the literature into which they are admitted. Still, it is plain that Aristophanes was less offensive than his compeers of the comic theatre; an Apollo among the Satyrs of the Lenæan festival. Nor would he suffer, if placed side by side with the comic writers of any other age; compared with nearly every old English writer for the comic stage, he is harmless and almost pure. An age which has studied with freshened ardor the elder drama of England, which calls for edition after edition of Ben Jonson, and bears without a murmur the abominations of Beaumont and Fletcher, can have but little fault to find with the Hellenic freedoms of Aristophanes, who wrote for a theatre to which women were not admitted. The Attic drama—at least the comedy, for with regard to tragedy the question is not settled—never felt the refining influence which the society of women exercises over the character and works of man.

The *Clouds*, however, is one of the three or four pieces of Aristophanes which are least tainted with the universal plague. Nothing, therefore, has been omitted from the text of this edition, as but little danger is apprehended to the morals of young men from a few freaks of an old Athenian's gamesome imagination, to be interpreted only by an assiduous use of the grammar and lexicon. Mr. Mitchell has *expurgated* his *Clouds*, by leaving out all the objectionable passages,—an exercise of editorial power not very complimentary to the student of the drama of Aristophanes.

The text of this edition of *The Clouds* is printed from

Dindorf's *Poetæ Scenici Græci*. In some few passages, the readings of Hermann have been preferred. In the preparation of the Notes, the labors of others have been freely used, particularly the elegant commentaries of that eminent Hellenist, Mr. Mitchell, whose editions of the separate comedies, notwithstanding occasional errors in minute points of Greek Grammar, are an honor to English scholarship. Bothe's edition has been found valuable in many respects; though his explanations are sometimes fanciful, and the liberties he has taken with the text are often rash, and his conjectures indefensible.

The select tragedies edited by President Woolsey of Yale College have done not a little to awaken and extend a taste for the works of Æschylus, Sophocles, and Euripides. It is hoped that the new and engrossing duties of the office which he now fills, with so much benefit to the College, will not withdraw him from the favorite studies of his youth. The present comedy is offered to the lovers of the classic theatre, as an afterpiece to those excellent performances.

C. C. F.

CAMBRIDGE, January, 1848.

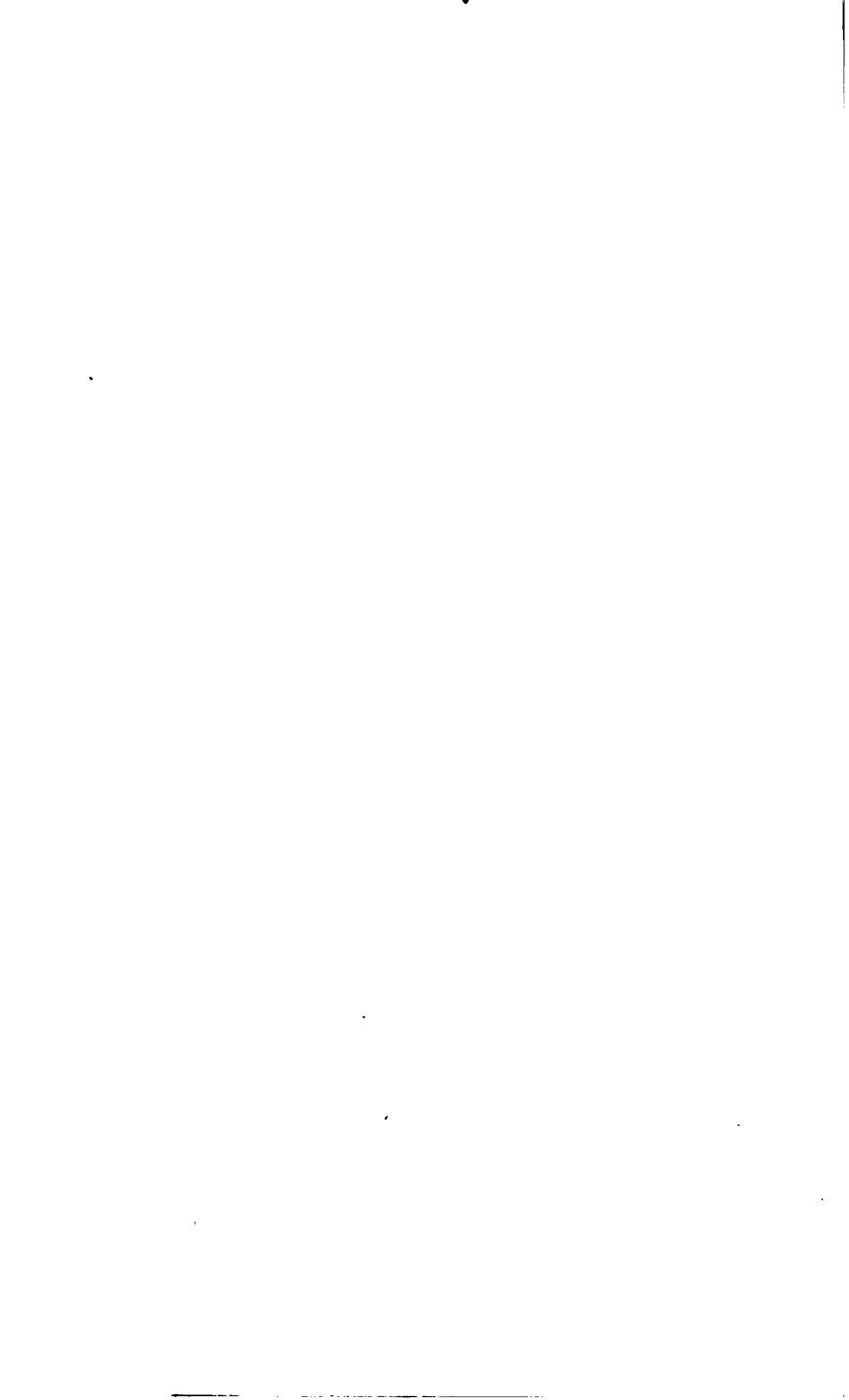
A few additions have been made to the notes and illustrations of this edition. Some of the materials have been drawn from the editor's personal observations in Greece: others are drawn from the curious analogies of the follies

and impostures flourishing in the present day with those so wittily and effectively handled by the poet. The excellent edition of the Clouds by Theodor Kock has been consulted, and valuable remarks have occasionally been taken from his Commentary.

C. C. F.

CAMBRIDGE, June, 1857.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΝΕΦΕΛΑΙ.



ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΣΤΡΕΨΙΑΔΗΣ.

ΔΙΚΑΙΟΣ ΛΟΓΙΟΣ.

ΦΕΙΔΙΠΠΙΔΗΣ.

ΑΔΙΚΟΣ ΛΟΓΟΣ.

ΘΕΡΑΠΩΝ ΣΤΡΕΨΙΑΔΟΥ.

ΠΑΣΙΑΣ, δανειστής.

ΜΑΘΗΤΑΙ ΣΩΚΡΑΤΟΥΣ.

ΑΜΤΝΙΑΣ, δανειστής.

ΣΩΚΡΑΤΗΣ.

ΜΑΡΤΤΣ.

ΧΟΡΟΣ ΝΕΦΕΛΩΝ.

ΧΑΙΡΕΦΩΝ.

ΥΠΟΘΕΣΙΣ.

Τὸ δράμα τὸ τῶν Νεφελῶν κατὰ Σωκράτους γέγραπται τοῦ φιλοσόφου ἐπίτηδες ὡς κακοδιδασκαλοῦντος τοῖς νέους Ἀθήνησι, τῶν κωμικῶν πρὸς τοὺς φιλοσόφους ἔχοντων τινὰ ἀντιλογίαν· οὐχ, ὡς τινες, δι' Ἀρχέλαον τὸν Μακεδόνων βασιλεῖα, ὅτι προῦκρινεν αὐτὸν Ἀριστοφάνους. Ὁ χορὸς δὲ ὁ κωμικὸς εἰσέρχεται ἐν τῇ ὀρχήστρᾳ τῷ νῦν λεγομένῳ λογεῖῳ. Καὶ ὅτε μὲν πρὸς τοὺς ὑποκριτὰς διελέγετο, εἰς τὴν σκηνὴν ἔώρα· ὅτε δὲ ἀπελθόντων τῶν ὑποκριτῶν τοὺς ἀναπαίστους διεξῆλει, πρὸς τὸν δῆμον ἀπεστρέφετο· καὶ τοῦτο ἔκαλεῖτο στροφή. Ἦν δὲ τὰ ἱαμβεῖα τετραμέτρα. Ἐῖτα τὴν ἀντίστροφον ἀποδόντες, πάλιν τετραμέτρον ἐπέλεγον ἴσων στίχων. Ἦν δὲ περὶ τὸ πλεῖστον ἰς. Ἐκαλεῖτο δὲ ταῦτα ἐπιφύγματα. Ἦ δὲ ὅλη πάροδος τοῦ χοροῦ ἔκαλεῖτο παράβασις. Ἀριστοφάνης ἐν Ἰππεῦσιν,

Ἦν μὲν τις ἀνὴρ τῶν ἀρχαίων κωμωδοδιδάσκαλος, ὃς ἡμᾶς

Ἰνάγκαζε λέξοντας ἔπη πρὸς τὸ θεάτρον παραβῆναι.

Α Α Α Ω Σ.

Φασὶ τὸν Ἀριστοφάνην γράψαι τὰς Νεφέλας ἀναγκασθέντα ὑπὸ Ἀνύτου καὶ Μελήτου, ἵνα διασκέψαιτο ποῖοι τινες εἶεν Ἀθηναῖοι κατὰ Σωκράτους ἀκούοντες. Πύλαβοῦντο γὰρ ὅτι πολλοὺς εἶχεν ἐρασιάς, καὶ μάλιστα τοὺς περὶ Ἀλκιβιάδην, οἳ καὶ ἐπὶ τοῦ δράματος τούτου μηδὲ νικῆσαι ἐποίησαν τὸν ποιητήν. Ὁ δὲ πρόλογός ἐστι τῶν Νεφελῶν ἁρμοδιώτατα καὶ δεξιώτατα συγκείμενος. Πρεσβύτης γὰρ ἐστὶν ἄγροικος ἀχθόμενος παιδὶ ἀστικοῦ φρονήματος γέμοντι καὶ τῆς εὐγενείας εἰς πολυτέλειαν ἀπολελυκότε. Ἢ γὰρ τῶν Ἀλκμαιωνιδῶν οἰκία, ὅθεν ἦν τὸ πρὸς μητρὸς γένος ὁ μειρακίσκος, ἐξ ἀρχῆς, ὥς φησιν Ἡρόδοτος, τεθριπποτρόφος ἦν, καὶ πολλὰς ἀνηρημένῃ νίκας, τὰς μὲν Ὀλυμπίασι, τὰς δὲ Πυθοῖ, ἐνίας δὲ Ἰσθμοῖ καὶ Νεμέᾳ καὶ ἐν ἄλλοις ἀγῶσιν. Εὐδοκιμοῦσαν οὖν ὄρων ὁ νεανίσκος ἀπέκλινε πρὸς τὸ ἦθος τῶν πρὸς μητρὸς προγόνων.

Α Α Α Ω Σ.

Πρεσβύτης τις Στρεψιάδης ὑπὸ δανείων καταπονόμενος διὰ τὴν ἵπποτροφίαν τοῦ παιδός, δεῖται τούτου, φοιτήσαντα ὡς τὸν Σωκράτην μαθεῖν τὸν ἥτιονα λόγον, εἴ πως δύναίτο τὰ ἄδिका λέγων ἐν τῷ δικαστηρίῳ τοὺς χρήστας νικᾶν καὶ μηδενὶ τῶν δανειστῶν μηδὲν ἀποδοῦναι. Οὐ βουλομένου δὲ τοῦ μειρακίσκου, διαγνοὺς αὐτὸς ἐλθὼν μανθάνειν, μαθητὴν τοῦ Σωκράτους ἐκκαλέσας τινὰ διαλέγεται. Ἐκλυθείσης δὲ τῆς διατριβῆς, οἳ τε μαθηταὶ κύκλῳ καθήμενοι πιναροὶ συνορῶνται καὶ αὐτὸς ὁ Σωκράτης ἐπὶ κρεμάθρας αἰωρούμενος καὶ ἀποσκοπῶν τὰ μετέωρα θεωρεῖται. Μετὰ ταῦτα τελεῖ παραλαβὼν τὸν πρεσβύτην, καὶ τοὺς νομιζομένους παρ' αὐτῷ θεοὺς, Ἀέρα, προσέτι δὲ καὶ Αἰθέρα καὶ Νεφέλας κατακαλεῖται. Πρὸς δὲ τὴν εὐχὴν εἰσέρχον-

ται Νεφέλαι ἐν σχήματι χοροῦ καὶ φυσιολογήσαντος οὐκ ἀπιθάνως τοῦ Σωκράτους ἀποκατασταῖσαι πρὸς τοὺς θεατὰς περὶ πλειόνων διαλέγονται. Μετὰ δὲ ταῦτα ὁ μὲν πρεσβύτερος διδασκόμενος ἐν τῷ φανερῷ τινὰ τῶν μαθημάτων γελοιοποιεῖ· καὶ ἐπειδὴ διὰ τὴν ἀμαθίαν ἐκ τοῦ φροντιστηρίου ἐκβάλλεται, ἄγων πρὸς βίαν τὸν υἱὸν συνίστησι τῷ Σωκράτει. Τούτου δὲ ἐξαγαγόντος αὐτῷ ἐν τῷ θεάτρῳ τὸν ἄδικον καὶ τὸν δίκαιον λόγον, διαγωνισθεὶς ὁ ἄδικος πρὸς τὸν δίκαιον λόγον, καὶ παραλαβὼν αὐτὸν ὁ ἄδικος λόγος ἐκδιδάσκει. Κομισάμενος δὲ αὐτὸν ὁ πατὴρ ἐκπεπονημένον ἐπηρεάζει τοῖς χρήσταις, καὶ ῥῆς κατωρθωκώς, εὐωχεῖ παραλαβὼν. Γενομένης δὲ περὶ τὴν εὐωχίαν ἀντιλογίας, πληγὰς λαβὼν ὑπὸ τοῦ παιδὸς βοήν ἴστησι, καὶ προσκαταλαλούμενος ὑπὸ τοῦ παιδὸς ὅτι δίκαιον τοὺς πατέρας ὑπὸ τῶν υἱῶν ἀντιτύπτεσθαι, ὑπεραλγῶν διὰ τὴν πρὸς τὸν υἱὸν σύγκρουσιν ὁ γέρον, κατασκάπτει καὶ ἐμπλήρησι τὸ φρονιστήριον τῶν Σωκρατιστῶν. Τὸ δὲ δρᾶμα τῶν πάνυ δυνατῶς πεποιημένων.

Α Α Α Ω Σ.

Πατὴρ τὸν υἱὸν σωκρατίζειν βούλεται·
Καὶ τῆς περὶ αὐτὸν ψυχρολογίας διατριβῇ
Ἰκανή, λόγων ἀπόνοια πρὸς τοῦναντιον.
Χορὸν δὲ Νεφελῶν ὡς ἐπωφελῇ λέγων,
Καὶ τὴν ἀσέβειαν Σωκράτους διεξιὼν·
Ἄλλαι θ' ὑπ' ἀνδρός . . κατηγορίαι πικραί,
Καὶ τῶν μαθητῶν εἰς πατραλοίας ἐκτόπως.
Εἴτ' ἐμπυρισμὸς τῆς σχολῆς τοῦ Σωκράτους.

Τὸ δὲ δρᾶμα τοῦτο τῆς ὅλης ποιήσεως κάλλιστον εἶναι φησὶ καὶ τεχνικώτατον.

Αἱ πρῶται Νεφέλαι ἐν ᾗστει ἐδιδάχθησαν ἐπὶ ἄρχοντος Ἰσάρου, ὅτε Κρατῖνος μὲν ἐνίκᾳ Πυτίνῃ, Ἀμειψίας δὲ Κόνῳ.

Διόπερ Ἀριστοφάνης διαρῶμφθεις παραλόγως ᾤήθη δεῖν ἀναδιδάξας τὰς δευτέρας ἀπομέμφεσθαι τὸ θίατρον. Ἀποτυχὼν δὲ πολὺ μᾶλλον καὶ ἐν τοῖς ἔπειτα οὐκέτι τὴν διασκευὴν εἰσήγαγεν. Αἱ δὲ δευτεραί Νεφέλαι ἐπὶ Ἀμεινίου ἄρχοντος.

Τοῦτο ταυτὸν ἐστὶ τῷ προτέρῳ. Διεσκέυασται δὲ ἐπὶ μέρους ὥς ἂν δὴ ἀναδιδάξαι μὲν αὐτὸ τοῦ ποιητοῦ προθυμηθέντος, οὐκέτι δὲ τοῦτο δι' ἣν ποτε αἰτίαν ποιήσαντος. Καθόλου μὲν οὖν σχεδὸν παρὰ πᾶν μέρος γεγεννημένη διόρθωσις. Τὰ μὲν γὰρ περιήρηται, τὰ δὲ πέπλεκται, καὶ ἐν τῇ τάξει καὶ ἐν τῇ τῶν προσώπων διαλλαγῇ μετεσχημάτισται. Ἄ δὲ ὁλοσχερῇ τῆς διασκευῆς τοιαῦτα ὄντα τετύχηκεν, αὐτίκα ἢ παρὰβασις τοῦ χοροῦ ἡμειπται, καὶ ὅπου ὁ δίκαιος λόγος πρὸς τὸν ἄδικον λαλεῖ, καὶ τελευταῖον ὅπου καίεται ἡ διατριβὴ Σωκράτους.

Τὴν μὲν κωμωδίαν καθῆκε κατὰ Σωκράτους, ὥς τοιαῦτα νομίζοντος, καὶ Νεφέλας καὶ Ἄερα καὶ τί γὰρ ἄλλ' ἢ ξένους εἰσάγοντος δαίμονας. Χορῶ δὲ ἐχρήσατο Νεφελῶν πρὸς τὴν τοῦ ἀνδρὸς κατηγορίαν, καὶ διὰ τοῦτο οὕτως ἐπεγράφη. Λιτταὶ δὲ φέρονται Νεφέλαι. Οἱ δὲ κατηγορήσαντες Σωκράτους Μέλητος καὶ Ἄνυτος.

ΘΩΜΑ ΤΟΥ ΜΑΓΙΣΤΡΟΥ.

Ἄνυτος καὶ Μέλητος Σωκράτει τῷ Σωφρονίσκου βασκηνάντες καὶ αὐτὸν μὴ δυνάμενοι βλάψαι ἀργύριον ἱκανὸν Ἀριστοφάνει δεδώκασιν, ἵνα δρᾶμα κατ' αὐτοῦ συστήσῃται. Καὶ ὃς πεισθεὶς γέροντά τινα Στρεψιάδην καλούμενον ἐπλάσατο ὑπὸ χρεῶν πιεζόμενον, ᾧ δὴ ἀνηλώκει περὶ τὴν τοῦ παιδὸς Φειδιππίδου ἵπποτροφίαν. Οὕτω δὲ τούτων ἐχόντων, μὴ ἔχων ὁ Στρεψιάδης τί ποιήσει περὶ τὰ χρεᾶ, βουλευέται προσαγαγεῖν τῷ Σωκράτει τὸν ἑαυτοῦ παῖδα, ἵνα παρ' αὐτοῦ τὸν ἄδικον μάθῃ λόγον, καὶ οὕτω τοὺς δανειστάς ἀποκρούσῃται. Φειδιππίδης μὲν οὖν, πολλὰ δεθέντος τοῦ πατρὸς, προσελθεῖν οὐκ ἐπέσθη. Ἀποτυχὼν δὲ ὁ

πρεσβύτης τῆς ἐπ' ἐκείνου ἐλπίδος καὶ οὐκ ἔχων ὅστις καὶ γένηται, εἰς δεύτερον εἶδε πλοῦν. Οὐδὲν γὰρ τῆς ἡλικίας φροντίσας οὐδ' ἐνθυμηθεὶς εἴ τισιν ἄτοπος δόξειεν ἀνὴρ ἐπὶ γήραος οὐδὲ μανθάνειν καθάπερ κομιδῇ νέος ἀρχόμενος, ἀλλ' εἰς ἐν ἀφωρακῶς μόνον ἐκείνο, ἐὰν ἄρα οἷός τε γένηται τοὺς δανειστὰς διὰ πειθοῦς ἀποστερήσαι τὰ χρήματα, αὐτὸς πρόσσεισι τῷ Σωκράτει. Οὐκ ἔχων δὲ ὑπηρετοῦντα τῇ νοῦσει τὸν νοῦν, ἀλλὰ τοιοῦτος ὢν οἷς ἐμάνθανεν, οἷος καὶ πρὶν τῆς παιδείας ἐφῆφθαι, αὐτὸς μὲν ἀπέγνων παιδεύεσθαι, προσελθὼν δὲ τῷ παιδί καὶ αὐθις πολλαῖς πέπεικε ταῖς δεήσεσιν ἵνα τῶν Σωκράτους ὁμιλιτῶν γενέσθαι. Ὁ δὲ καὶ γέγονε καὶ μεμάθηκε. Συνίσταται δὲ τὸ δῶμα ἐκ χοροῦ Νεφελῶν. ἔχει δὲ κατηγορίαν τοῦ Σωκράτους, ὅτι τοὺς συνήθεις θεοὺς ἀφείλεται καὶ ἐνόμιζε δαιμόνια, Ἀέρα καὶ Νεφέλας καὶ τὰ τοιαῦτα.

Α Α Α Ω Σ.

Πρεσβύτης τις Στρεψιάδης ὑπὸ δανείων καταπονούμενος διὰ τὴν ἵπποτροφίαν τοῦ παιδὸς δεῖται τούτου φοιτήσαντα εἰς τὸν Σωκράτην μαθεῖν τὸν ἄδικον λόγον, ὅπως μηδενὶ τῶν δανειστῶν μηδὲν ἀποδώσῃ. Μὴ βουλομένου δὲ τοῦ παιδὸς εἰσέρχεται αὐτός. Καὶ μὴ δυνάμενος μαθεῖν διὰ τὸ γῆρας ἐκδιώκεται. Ἐποστρέψας δὲ καὶ τῷ νύῳ πείσας ἤγαγεν αὐτὸν τῷ Σωκράτει, ὃς καλέσας τὸν δίκαιον λόγον καὶ ἄδικον καὶ αἵρεσιν τῷ νέῳ δοῦς ἐκλέξασθαι, διδάσκει ἐκείνον τὸν ἄδικον λόγον. Μαθὼν δὲ ὁ υἱὸς ὅπερ ἐβούλετο ὁ πατήρ καὶ τὴν παχύτητα ἐκείνου καταγνοὺς τύπτει τὸν πατέρα αὐτὸν ἐστιῶντα. Ὁ δὲ ἀλγήςας διὰ τὴν τοῦ παιδὸς ἀσέβειαν ἀπελθὼν κατακαλεῖ τὸ φροντιστήριον, νομίσας Σωκράτην αἴτιον τῆς ἀσεβείας τοῦ παιδὸς εἶναι. Κατηγορεῖ δὲ ἐνταῦθα τοῦ Σωκράτους ὡς ἀσεβοῦς καὶ ξένους θεοὺς ἐπεισάγοντος ἀφέντος τοὺς συνήθεις. Ἐπιγράφεται δὲ Νεφέλαι, διότι παρεισάγεται χορὸς Νεφελῶν ὁμιλῶν Σωκράτει, ὃς ἐνόμιζε θεάς,

ὡς Ἀριστοφάνης κατηγορεῖ. Ὁ γὰρ Ἄνυτος καὶ Μέλητος φθονοῦντες Σωκράτει καὶ μὴ δυνάμενοι ἄλλως βλάψαι ἢ φανερώς κατηγορῆσαι μεγάλου ὄντος, ἱκανὸν ἀργύριον δεδώκασιν Ἀριστοφάνει ταύτην τὴν κωμῳδίαν κατ' ἐκείνου γράψαι. Τὰ δὲ πρόσωπα Στρεψιάδης, Φειδιππίδης, μαθητῆς Σωκράτους, Σωκράτης, χορὸς Νεφελῶν δίκαιος λόγος, ἄδικος λόγος, Πασίας δανειστής, μάρτυς.

Ν Ε Φ Ε Λ Α Ι .

ΣΤΡΕΨΙΑΔΗΣ.

Ἰοὺ ἰού.

ὦ Ζεῦ βασιλεῦ, τὸ χοῆμα τῶν νυκτῶν ὅσον

Ἀπέραντον· οὐδέποθ' ἡμέρα γενήσεται ;

Καὶ μὴν πάλαι γ' ἄλεκτρονόος ἤκουσ' ἐγώ.

Οἱ δ' οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ. 5

Ἀπόλοιο δῆτ', ὦ πόλεμε, πολλῶν οὔνεκα,

Ὅτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας.

Ἀλλ' οὐδ' ὁ χρηστὸς οὔτοσὶ νεανίας

Ἐγείρεται τῆς νυκτός, ἀλλὰ πέρδεται,

Ἐν πέντε σισύραις ἐγκεκορδυλημένος. 10

Ἀλλ' εἰ δοκεῖ, ῥέγκωμεν ἐγκεκαλυμμένοι.

Ἀλλ' οὐ δύναμαι δείλαιος εὐδειν δακνόμενος

ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν,

Διὰ τουτονὶ τὸν υἱόν. Ὅ δὲ κόμην ἔχων

Ἰππάζεται τε καὶ ξυνωρικεύεται 15

Ὀνειροπολεῖ θ' ἵππους· ἐγὼ δ' ἀπόλλυμαι,

Ὅρῶν ἄγουσιν τὴν σελήνην εἰκάδας.

Οἱ γὰρ τόκοι χωροῦσιν. Ἄπτε, παῖ, λύχνον,

Κάκφερε τὸ γραμματεῖον, ἵν' ἀναγνῶ λαβὼν

Ὅπόσοις ὀφείλω καὶ λογίσωμαι τοὺς τόκους. 20

Φέρ' ἴδω, τί ὀφείλω ; Δώδεκα μνᾶς Πασία.
 Τοῦ δώδεκα μνᾶς Πασία ; Τί ἐχρησάμην ;
 "Οὔ' ἐπριάμην τὸν κοππατίαν. Οἷμοι τάλας,
 Εἴθ' ἐξεκόπη πρότερον τὸν ὀφθαλμὸν λίθῳ.

ΦΕΙΔΙΠΠΙΔΗΣ.

Φίλων, ἀδικεῖς · ἔλαυνε τὸν σαντοῦ δρόμον. 25

ΣΤΡΕΨΙΑΔΗΣ.

Τοῦτ' ἔστι τουτὶ τὸ κακὸν ὃ μ' ἀπολώλεκεν ·
 "Ονειροπολεῖ γὰρ καὶ καθεύδων ἵππικήν.

ΦΕΙΔΙΠΠΙΔΗΣ.

Πόσους δρόμους ἔλα τὰ πολεμιστήρια ;

ΣΤΡΕΨΙΑΔΗΣ.

"Εμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους.

"Αἶαρ τί χρέος ἔβα με μετὰ τὸν Πασίαν ; 30

Τρεῖς μναὶ διφρίσκου καὶ τροχοῖν "Αμυνία.

ΦΕΙΔΙΠΠΙΔΗΣ.

"Απαγε τὸν ἵππον ἐξαλίσας οἴκαδε.

ΣΤΡΕΨΙΑΔΗΣ.

"Αλλ' ὦ μέλ' ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν.

"Οτε καὶ δίκας ὥφληκα, χᾶτεροι τόκου

"Ενεχυράσασθαί φασιν.

ΦΕΙΔΙΠΠΙΔΗΣ.

"Ετεόν, ὦ πάτερ, 35

Τί δυσκολαίνεις καὶ στρέφει τὴν νύχθ' ὄλην ;

ΣΤΡΕΨΙΑΔΗΣ.

Δάκνει με δήμαρχός τις ἐκ τῶν στρωμάτων.

ΦΕΙΔΙΠΠΙΔΗΣ.

"Εασον, ὦ δαιμόνιε, καταδαρθεῖν τί με.

ΣΤΡΕΨΙΑΔΗΣ.

Σὺ δ' οὖν κάθευδε · τὰ δὲ χρέα ταῦτ' ἴσθ' ὅτι

Ἐς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται. 40
Φεῦ.

Εἶθ' ὦφελ' ἢ προμνήστρι' ἀπολέσθαι κακῶς,
Ἦτις με γῆμ' ἐπῆρε τὴν σὴν μητέρα.
Ἐμοὶ γὰρ ἦν ἄγροικος ἡδιστος βίος,
Εὐρωτιῶν, ἀκόρητος, εἰκῇ κείμενος,
Βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις. 45
Ἐπειτ' ἔγρημα Μεγακλέους τοῦ Μεγακλέους
Ἀδελφιδῆν ἄγροικος ὦν ἐξ ἄστεως,
Σεμνήν, τρυφῶσαν, ἐγκεκοισυρωμένην.
Ταύτην οἷ' ἐγάμουν, συγκατεκλινόμην ἐγὼ
Ὅζων τρυγός, τρασιᾶς, ἐρίων περιουσίας, 50
Ἡ δ' αὖ μύρου, κρόκου, καταγλωττισμάτων,
Δαπάνης, λαφυγμοῦ, Κωλιάδος, Γενετυλλίδος.
Οὐ μὴν ἐρῶ γ' ὥς ἀργὸς ἦν, ἀλλ' ἐσπάθᾳ.
Ἐγὼ δ' ἂν αὐτῇ θοῖμάτιον δεικνὺς τοδὶ
Πρόφασιν ἔφασκον, ὦ γύναι, λίαν σπαθαῖς. 55

ΘΕΡΑΠΩΝ.

Ἐλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ λύχνῳ.

ΣΤΡΕΨΙΑΔΗΣ.

Οἷμοι· τί γάρ μοι τὸν πότην ἤπτες λύχνον;
Δεῦρ' ἔλθ', ἵνα κλάῃς.

ΘΕΡΑΠΩΝ.

Διὰ τί δῆτα κλαύσομαι;

ΣΤΡΕΨΙΑΔΗΣ.

Ὅτι τῶν παχειῶν ἐνέτιθεις θρυαλλίδων.
Μετὰ ταῦθ', ὅπως νῶν ἐγένεθ' υἱὸς οὐτοσί, 60
Ἐμοί τε δὴ καὶ τῇ γυναικὶ τὰ γαθῇ,
Περὶ τοῦ νόματος δὴ ντεῦθεν ἐλοιδορούμεθα.
Ἡ μὲν γὰρ ἵππον προσετίθει πρὸς τοῦνομα,

Ξάνθιππον ἢ Χάριππον ἢ Καλλιππίδην,
 Ἐγὼ δὲ τοῦ πάππου ἑτιθέμην Φειδωνίδην. 65
 Τέως μὲν οὖν ἐκρινόμεθ'· εἶτα τῷ χρόνῳ
 Κοινῇ ξυνέβημεν ἀσθέμεθα Φειδιππίδην.
 Τοῦτον τὸν νιὸν λαμβάνουσ' ἐκορίζετο,
 Ὅταν σὺ μέγας ὢν ἄρμ' ἐλαύνης πρὸς πόλιν,
 Ὡσπερ Μεγακλῆς, ξυστίδ' ἔχων. Ἐγὼ δ' ἔφην, 70
 Ὅταν μὲν οὖν τὰς αἵγας ἐκ τοῦ Φελλέως,
 Ὡσπερ ὁ πατήρ σου, διφθέραν ἐνημμένος.
 Ἀλλ' οὐκ ἐπείθετο τοῖς ἑμοῖς οὐδὲν λόγοις,
 Ἀλλ' ὑπερόν μου κατέχεεν τῶν χρημάτων.
 Νῦν οὖν ὕλην τὴν νύκτα φροντίζων ὁδοῦ, 75
 Μίαν εὗρον ἀτραπὸν δαιμονίως ὑπερφυᾶ.
 Ἦν ἦν ἀναπέισω τουτονί, σωθήσομαι.
 Ἀλλ' ἐξεγεῖραι πρῶτον αὐτὸν βούλομαι.
 Πῶς δῆτ' ἂν ἡδιστ' αὐτὸν ἐπεγείραιμι; πῶς;
 Φειδιππίδην, Φειδιππίδιον.

ΦΕΙΔΙΠΠΙΔΗΣ.

Τί, ὦ πάτερ; 80

ΣΤΡΕΨΙΑΔΗΣ

Κύσον με καὶ τὴν χειρα δὸς τὴν δεξιάν.

ΦΕΙΔΙΠΠΙΔΗΣ.

Ἰδού. Τί ἔστιν;

ΣΤΡΕΨΙΑΔΗΣ.

Εἰπέ μοι, φιλεῖς ἐμέ;

ΦΕΙΔΙΠΠΙΔΗΣ.

Νῆ τὸν Ποσειδῶ τουτονὶ τὸν ἵππιον.

ΣΤΡΕΨΙΑΔΗΣ.

Μή μοί γε τοῦτον μηδαμῶς τὸν ἵππιον·

Οὗτος γὰρ ὁ θεὸς αἰτιὸς μοι τῶν κακῶν.

Ἀλλ' εἵπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς,
ὦ παῖ, πιθοῦ.

ΦΕΙΔΙΠΠΙΔΗΣ.

Τί οὖν πίθωμαι δῆτά σοι ;

ΣΤΡΕΨΙΑΔΗΣ.

Ἐκστρεψον ὥς τάχιστα τοὺς σαυτοῦ τρόπους,
Καὶ μάνθαν' ἐλθὼν ἄν ἐγὼ παραινέσω.

ΦΕΙΔΙΠΠΙΔΗΣ.

Λέγε δὴ, τί κελεύεις ;

ΣΤΡΕΨΙΑΔΗΣ.

Καί τι πείσει ;

ΦΕΙΔΙΠΠΙΔΗΣ.

Πείσομαι, 90

Νῆ τὸν Διόνυσον.

ΣΤΡΕΨΙΑΔΗΣ.

Δεῦρό νυν ἀπόβλεπε.

Ὅρᾳς τὸ θύριον τοῦτο καὶ τὸ κίδιον ;

ΦΕΙΔΙΠΠΙΔΗΣ.

Ὅρῶ. Τί οὖν τοῦτ' ἐστὶν ἐτεόν, ὦ πάτερ ;

ΣΤΡΕΨΙΑΔΗΣ.

Ψυχῶν σοφῶν τοῦτ' ἐστὶ φροντιστήριον.

Ἐνταῦθ' ἐνοικοῦσ' ἄνδρες οἳ τὸν οὐρανὸν

95

Λέγοντες ἀναπείθουσιν ὥς ἔστιν πνιγεύς,

Κᾶσιν περὶ ἡμᾶς οὔτος, ἡμεῖς δ' ἄνθρακες.

Οὔτοι διδάσκουσ', ἀργύριον ἢν τις διδῶ,

Λέγοντα νικᾶν καὶ δίκαια κᾶδικα.

ΦΕΙΔΙΠΠΙΔΗΣ.

Εἰσὶν δὲ τίνες ;

ΣΤΡΕΨΙΑΔΗΣ.

Οὐκ οἶδ' ἀκριβῶς τοῦνομα. 100

Μεριμνοφροντισταὶ καλοὶ τε καὶ αγαθοί.

ΦΕΙΔΙΠΠΙΔΗΣ.

Αἰβοῖ, πονηροί γ', οἶδα. Τοὺς ἀλαζόνας,
Τοὺς ὠχριῶντας, τοὺς ἀνυποδήτους λέγεις.
Ὡν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν.

ΣΤΡΕΨΙΑΔΗΣ.

Ἡ ἦ, σιώπα· μηδὲν εἶπες νήπιον. 105
Ἀλλ' εἴ τι κήδει τῶν πατρῶων ἀλφίτων,
Τούτων γενοῦ μοι, σχασάμενος τὴν ἱππικὴν.

ΦΕΙΔΙΠΠΙΔΗΣ.

Οὐκ ἂν μὰ τὸν Διόνυσον, εἰ δοίης γέ μοι
Τοὺς φασιανούς, οὓς τρέφει Λεωγόρας.

ΣΤΡΕΨΙΑΔΗΣ.

Ἰθ', ἀντιβολῶ σ', ὥ φίλτατ' ἀνθρώπων ἐμοί, 110
Ἐλθὼν διδάσκου.

ΦΕΙΔΙΠΠΙΔΗΣ.

Καὶ τί σοι μαθήσομαι;

ΣΤΡΕΨΙΑΔΗΣ.

Εἶναι παρ' αὐτοῖς φασιν ἄμφω τῷ λόγῳ,
Τὸν κρείττον', ὅστις ἐστί, καὶ τὸν ἥτιονα.
Τούτοις τὸν ἕτερον τοῖν λόγοις, τὸν ἥτιονα,
Νικᾶν λέγοντά φασι τὰδικώτερα. 115

Ἦν οὖν μάθης μοι τὸν ἄδικον τοῦτον λόγον,
Ἄ νῦν ὀφείλω διὰ σέ, τούτων τῶν χρῆσιν
Οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί.

ΦΕΙΔΙΠΠΙΔΗΣ.

Οὐκ ἂν πιθοίμην· οὐ γὰρ ἂν τλαίην ἰδεῖν
Τοὺς ἱππέας τὸ χρῶμα διακεκναισμένους. 120

ΣΤΡΕΨΙΑΔΗΣ.

Οὐκ ἄρα, μὰ τὴν Δήμητρα, τῶν γ' ἐμῶν ἔδει,

Οὐτ' αὐτὸς οὐθ' ὁ ζύγιος οὐθ' ὁ σαμφόρας·
 Ἄλλ' ἐξελῶ σ' ἐς κόρακας ἐκ τῆς οἰκίας.

ΦΕΙΔΙΠΠΙΔΗΣ.

Ἄλλ' οὐ περιόψεται μ' ὁ θεῖος Μεγακλῆς
 Ἄνιππον. Ἄλλ' εἴσειμι, σοῦ δ' οὐ φροντιῶ. 125

ΣΤΡΕΨΙΑΔΗΣ.

Ἄλλ' οὐδ' ἐγὼ μέντοι πεσὼν γε κείσομαι·
 Ἄλλ' εὐξάμενος τοῖσιν θεοῖς διδάξομαι
 Αὐτὸς βαδίζων εἰς τὸ φροντιστήριον.
 Πῶς οὖν γέρων ὦν ἀπιλήσμων καὶ βραδὺς
 Λόγων ἀκριβῶν σχινδαλάμους μαθήσομαι; 130
 Ἰτητέον. Τί ταῦτ' ἔχων στραγγεύομαι,
 Ἄλλ' οὐχὶ κόπτω τὴν θύραν; Παῖ, παιδίον.

ΜΑΘΗΤΗΣ.

Βάλλ' ἐς κόρακας· τίς ἐστ' ὁ κόρας τὴν θύραν;

ΣΤΡΕΨΙΑΔΗΣ.

Φείδωνος υἱὸς Στρεψιάδης Κικυννόθεν.

ΜΑΘΗΤΗΣ.

Ἀμαθὴς γε νῆ Δί', ὅστις οὕτωσὶ σφόδρα 135
 Ἀπεριμερίμνως τὴν θύραν λελάκτικας
 Καὶ φροντίδ' ἐξήμβλωκας ἐξευρημένην.

ΣΤΡΕΨΙΑΔΗΣ.

Σύγγνωθί μοι· τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.
 Ἄλλ' εἰπέ μοι τὸ πρᾶγμα τοῦξημβλωμένον.

ΜΑΘΗΤΗΣ.

Ἄλλ' οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν. 140

ΣΤΡΕΨΙΑΔΗΣ.

Λέγε νυν ἐμοὶ θαρρόων· ἐγὼ γὰρ οὕτωσὶ
 Ἦκω μαθητῆς εἰς τὸ φροντιστήριον.

ΜΑΘΗΤΗΣ.

Λέξω. Νομίσαι δὲ ταῦτα χρηὴ μυστήρια.
 Ἀνήρετ' ἄρτι Χαιρεφῶντα Σωκράτης
 Ψύλλαν ὁπόσους ἄλλοιτο τοὺς αὐτῆς πόδας· 145
 Λακοῦσα γὰρ τοῦ Χαιρεφῶντος τὴν ὀφρύν
 Ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο.

ΣΤΡΕΨΙΑΔΗΣ.

Πῶς δῆτα τοῦτ' ἐμέτρησε ;

ΜΑΘΗΤΗΣ.

Δεξιότατα.

Κηρὸν διατήξας, εἶτα τὴν ψύλλαν λαβὼν
 Ἐνέβαπεν εἰς τὸν κηρὸν αὐτῆς τῷ πόδε,
 150
 Καὶ τα ψυγείσῃ περιέφυσαν Περσικαί.
 Ταύτας ὑπολύσας ἀνεμέτρει τὸ χωρίον.

ΣΤΡΕΨΙΑΔΗΣ.

ὦ Ζεῦ βασιλεῦ τῆς λεπτότητος τῶν φρενῶν.

ΜΑΘΗΤΗΣ.

Τί δῆτ' ἄν, ἕτερον εἰ πύθοιο Σωκράτους
 Φρόντισμα ;

ΣΤΡΕΨΙΑΔΗΣ.

Ποῖον ; ἀντιβολῶ, κάτειπέ μοι. 155

ΜΑΘΗΤΗΣ.

Ἀνήρετ' αὐτὸν Χαιρεφῶν ὁ Σφήττιος
 Ὅποτερα τὴν γνώμην ἔχοι, τὰς ἐμπίδας
 Κατὰ τὸ στόμα ἄδειν, ἢ κατὰ τοῦ ῥόμπυγιον.

ΣΤΡΕΨΙΑΔΗΣ.

Τί δῆτ' ἐκεῖνος εἶπε περὶ τῆς ἐμπίδος ;

ΜΑΘΗΤΗΣ.

Ἐφασκεν εἶναι τοῦντερον τῆς ἐμπίδος 160
 Στενόν· διὰ λεπτοῦ δ' ὄντος αὐτοῦ τὴν πνοὴν

Βία βαδίζειν εὐθὺ τὸν ὄροπυγιον·

Ἔπειτα κοῖλον πρὸς στενῷ προσκείμενον
Τὸν πρωκτὸν ἡχεῖν ὑπὸ βίας τοῦ πνεύματος.

ΣΤΡΕΨΙΑΔΗΣ.

Σάλπιγξ ὁ πρωκτός ἐστιν ἄρα τῶν ἐμπίδων. 165

Ἦ τρισμακάριος τοῦ διεντερεύματος.

Ἦ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην

Ὅστις δίοιδε τοῦντερον τῆς ἐμπίδος.

ΜΑΘΗΤΗΣ.

Πρώην δέ γε γνώμην μεγάλην ἀφηρέθη

Ἵπ' ἀσκαλαβώτου. 170

ΣΤΡΕΨΙΑΔΗΣ.

Τίνα τρόπον ; κάτειπέ μοι.

ΜΑΘΗΤΗΣ.

Ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς

Καὶ τὰς περιφοράς, εἴτ' ἄνω κεχηνότος

Ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτης κατέχεσεν.

ΣΤΡΕΨΙΑΔΗΣ.

Ἦσθην γαλεώτη καταχέσαντι Σωκράτους.

ΜΑΘΗΤΗΣ.

Ἐχθὲς δέ γ' ἡμῖν δεῖπνον οὐκ ἦν ἐσπέρας. 175

ΣΤΡΕΨΙΑΔΗΣ.

Εἶεν· τί οὖν πρὸς τᾶλφιτ' ἐπαλαμῆσατο ;

ΜΑΘΗΤΗΣ.

Κατὰ τῆς τραπέξης καταπάσας λεπτήν τέφραν,

Κάμψας ὀβελίσκον, εἶτα διαβήτην λαβών,

Ἐκ τῆς παλαίστρας θοῖμάτιον ὑφείλετο.

ΣΤΡΕΨΙΑΔΗΣ.

Τί δῆτ' ἐκεῖνον τὸν Θαλῆν θαυμάζομεν ; 180

Ἄνοιγ' ἄνοιγ' ἀνύσας τὸ φροντιστήριον,

Καὶ δεῖξον ὡς τάχιστα μοι τὸν Σωκράτη.
Μαθητιῶ γάρ· ἀλλ' ἀνοίγε τὴν θύραν.

Ὡς Ἡράκλεις, ταυτὶ ποδαπὰ τὰ θηρία;

ΜΑΘΗΤΗΣ.

Τί ἐθαύμασας; τῷ σοι δοκοῦσιν εἰκέναι; 185

ΣΤΡΕΨΙΑΔΗΣ.

Τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς.

Ἄτιὰρ τί ποτ' ἐς τὴν γῆν βλέπουσιν οὗτοί;

ΜΑΘΗΤΗΣ.

Ζητοῦσιν οὗτοι τὰ κατὰ γῆς.

ΣΤΡΕΨΙΑΔΗΣ.

Βολβούς ἄρα

Ζητοῦσι. Μὴ νυν τουτογὶ φροντίζετε·

Ἐγὼ γὰρ οἶδ' ἵν' εἰσὶ μεγάλοι καὶ καλοί. 190

Τί γὰρ οἶδε δρῶσιν οἱ σφόδρ' ἐγκεκυφότες;

ΜΑΘΗΤΗΣ.

Οὗτοι δ' ἐρεβοδιφῶσιν ὑπὸ τὸν Τάρταρον.

ΣΤΡΕΨΙΑΔΗΣ.

Τί δῆθ' ὁ πρωκτὸς ἐς τὸν οὐρανὸν βλέπει;

ΜΑΘΗΤΗΣ.

Αὐτὸς καθ' αὐτὸν ἀστρονομεῖν διδάσκεται.

Ἄλλ' εἴσιθ', ἵνα μὴ ἑκείνος ἡμῖν ἐπιτύχη. 195

ΣΤΡΕΨΙΑΔΗΣ.

Μήπω γε, μήπω γ'· ἀλλ' ἐπιμεινάντων, ἵνα

Αὐτοῖσι κοινώσω τι πραγμάτιον ἐμόν.

ΜΑΘΗΤΗΣ.

Ἄλλ' οὐχ οἷόν τ' αὐτοῖσι πρὸς τὸν ἀέρα

Ἐξω διατρίβειν πολὺν ἄγαν ἐστὶν χρόνον.

ΣΤΡΕΨΙΑΔΗΣ.

Πρὸς τῶν θεῶν, τί γὰρ τὰδ' ἐστίν; εἰπέ μοι. 200

ΜΑΘΗΤΗΣ.

Ἄστρονομία μὲν αὐτῇ.

ΣΤΡΕΨΙΑΔΗΣ.

Τουτὶ δὲ τί;

ΜΑΘΗΤΗΣ.

Γεωμετρία.

ΣΤΡΕΨΙΑΔΗΣ.

Τοῦτ' οὖν τί ἐστι χρήσιμον;

ΜΑΘΗΤΗΣ.

Γῆν ἀναμετρεῖσθαι.

ΣΤΡΕΨΙΑΔΗΣ.

Πότερα τὴν κληρουχικήν;

ΜΑΘΗΤΗΣ.

Οὐκ, ἀλλὰ τὴν σύμπασαν.

ΣΤΡΕΨΙΑΔΗΣ.

Ἄστεϊον λέγεις.

Τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον. 205

ΜΑΘΗΤΗΣ.

Αὕτη δέ σοι γῆς περίοδος πάσης. Ὅρας;

Αἶδε μὲν Ἀθῆναι.

ΣΤΡΕΨΙΑΔΗΣ.

Τί σὺ λέγεις; οὐ πείθομαι,

Ἐπεὶ δικαστὰς οὐχ ὁρῶ καθημένους.

ΜΑΘΗΤΗΣ.

Ὡς τοῦτ' ἀληθῶς Ἀττικὸν τὸ χωρίον.

ΣΤΡΕΨΙΑΔΗΣ.

Καὶ ποῦ Κικυννής εἰσὶν οὐμοὶ δημόται; 210

ΜΑΘΗΤΗΣ.

Ἐνταῦθ' ἔννευσιν. Ἡ δέ γ' Εὐβοί, ὥς ὁραῖς,

Ἡδὲ παρατέταται μακρὰ πόρῳ πάνν.

ΣΤΡΕΨΙΑΔΗΣ.

Οἶδ'· ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.
 Ἄλλ' ἢ Λακεδαίμων ποῦ ἔστιν;

ΜΑΘΗΤΗΣ.

Ὅπου ἑστίν; αὐτήι.

ΣΤΡΕΨΙΑΔΗΣ.

Ὡς ἐγγὺς ἡμῶν. Τοῦτο πάνυ φροντίζετε, 215
 Ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρῳ πάνυ.

ΜΑΘΗΤΗΣ.

Ἄλλ' οὐχ οἷόν τε νῆ Δί'.

ΣΤΡΕΨΙΑΔΗΣ.

Οἰμώξεσθ' ἄρα. /

Φέρε, τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνὴρ;

ΜΑΘΗΤΗΣ.

Αὐτός.

ΣΤΡΕΨΙΑΔΗΣ.

Τίς αὐτός;

ΜΑΘΗΤΗΣ.

Σωκράτης.

ΣΤΡΕΨΙΑΔΗΣ.

ὦ Σώκρατες.

Ἴθ', οὗτος, ἀναβόησον αὐτόν μοι μέγα. 220

ΜΑΘΗΤΗΣ.

Αὐτὸς μὲν οὖν σὺ κάλεσον· οὐ γάρ μοι σχολή.

ΣΤΡΕΨΙΑΔΗΣ.

ὦ Σώκρατες,

ὦ Σωκρατίδιον.

ΣΩΚΡΑΤΗΣ.

Τί με καλεῖς, ὦ φήμερε;

ΣΤΡΕΨΙΑΔΗΣ.

Πρῶτον μὲν ὅ τι δοῦς, ἀντιβोलῶ, κάτειπέ μοι.

ΣΩΚΡΑΤΗΣ.

Ἄεροβατῶ καὶ περιφρονῶ τὸν ἥλιον. 225

ΣΤΡΕΨΙΑΔΗΣ.

Ἐπειτ' ἀπὸ ταῦτόν τοὺς θεοὺς ὑπερφρονεῖς,

Ἄλλ' οὐκ ἀπὸ τῆς γῆς, εἵπερ.—

ΣΩΚΡΑΤΗΣ.

Οὐ γὰρ ἂν ποτε

Ἐξεῦρον ὀρθῶς τὰ μετέωρα πράγματα,

Εἰ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα

Λεπτὴν καταμίξας εἰς τὸν ὁμοιον ἄερα. 230

Εἰ δ' ὦν χαμαὶ τᾶν κατὰ πᾶσιν ἐσκόπουν,

Οὐκ ἂν ποθ' εὔρον· οὐ γὰρ ἄλλ' ἢ γῆ βία

Ἔλκει πρὸς αὐτὴν τὴν ἰκμάδα τῆς φροντίδος.

Πάσχει δὲ ταῦτό τοῦτο καὶ τὰ κάρδαμα.

ΣΤΡΕΨΙΑΔΗΣ.

Τί φῆς;

235

Ἡ φροντίς ἔλκει τὴν ἰκμάδ' εἰς τὰ κάρδαμα;

Ἰθι νυν, κατὰβηθ', ὦ Σωκρατίδιον, ὡς ἐμέ,

Ἴνα με διδάξης ὧν περ οὔνεκ' ἐλήλυθα.

ΣΩΚΡΑΤΗΣ.

Ἦλθες δὲ κατὰ τί;

ΣΤΡΕΨΙΑΔΗΣ.

Βουλόμενος μαθεῖν λέγειν.

ὑπὸ γὰρ τόκων χρήστων τε δυσκολωτάτων 240

Ἀγομαι, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι.

ΣΩΚΡΑΤΗΣ.

Πόθεν δ' ὑπόχρεως σαυτὸν ἔλαθες γενόμενος;

ΣΤΡΕΨΙΑΔΗΣ.

Νόσος μ' ἐπέτριπεν ἱππική, δεινὴ φραγεῖν.
 Ἀλλά με δίδαξον τὸν ἕτερον τοῖν σοῖν λόγοιν,
 Τὸν μηδὲν ἀποδιδόντα. Μισθὸν δ' ὄντιν' ἂν 245
 Πράττη μ' ὁμοῦμαί σοι καταθήσειν τοὺς θεοὺς.

ΣΩΚΡΑΤΗΣ.

Ποίους θεοὺς ὁμεῖ σύ ; πρῶτον γὰρ θεοὶ
 Ἡμῖν νόμισμ' οὐκ ἔστι.

ΣΤΡΕΨΙΑΔΗΣ.

Τῷ γὰρ ὁμνυτ' ; ἢ
 Σιδαρέοισιν, ὥσπερ ἐν Βυζαντίῳ ;

ΣΩΚΡΑΤΗΣ.

Βούλει τὰ θεῖα πράγματ' εἰδέναι σαφῶς 250
 Ἄττ' ἔστιν ὁρθῶς ;

ΣΤΡΕΨΙΑΔΗΣ.

Νὴ Δί', εἴπερ ἔστι γε.

ΣΩΚΡΑΤΗΣ.

Καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν ἐς λόγους,
 Ταῖς ἡμετέραισι δαίμοσιν ;

ΣΤΡΕΨΙΑΔΗΣ.

Μάλιστα γε.

ΣΩΚΡΑΤΗΣ.

Κάθιζε τοίνυν ἐπὶ τὸν ἱερὸν σκίμποδα.

ΣΤΡΕΨΙΑΔΗΣ.

Ἴδου κάθημαι. 255

ΣΩΚΡΑΤΗΣ.

Τουτονὶ τοίνυν λαβέ

Τὸν στέφανον.

ΣΤΡΕΨΙΑΔΗΣ.

Ἐπὶ τί στέφανον ; Οἶμοι, Σώκρατες,

Ὡσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε.

ΣΟΚΡΑΤΗΣ.

Οὐκ ἀλλὰ ταῦτα πάντα τοὺς τελουμένους
' Ἡμεῖς ποιοῦμεν.

ΣΤΡΕΨΙΑΔΗΣ.

Εἴτα δὴ τί κερδανῶ ;

ΣΟΚΡΑΤΗΣ.

Λέγειν γενήσει τρίμμα, κρόταλον, παιπάλη. 260
' Ἀλλ' ἔχ' ἀτρεμί.

ΣΤΡΕΨΙΑΔΗΣ.

Μὰ τὸν Δί' οὐ ψεύσει γέ με·

Καταπατιόμενος γὰρ παιπάλη γενήσομαι.

ΣΟΚΡΑΤΗΣ.

Εὐφημεῖν χρὴ τὸν πρεσβύτην καὶ τῆς εὐχῆς ὑπα-
κούειν.

Ὡ δέσποτ' ἄναξ, ἀμέτρητ' Ἀήρ, ὃς ἔχεις τὴν γῆν
μετέωρον,

Λαμπρός τ' Αἰθήρ, σεμναί τε θεαὶ Νεφέλαι βρον-
τησικέραυνοι, 265

" Ἀρθητε, φάνητ', ὧ δέσποιναί, τῷ φροντιστῇ με-
τέωροι.

ΣΤΡΕΨΙΑΔΗΣ.

Μήπω μήπω γε, πρὶν ἂν τουτὶ πτύξωμαι, μὴ κατα-
βρεχθῶ.

Τὸ δὲ μηδὲ κυνῆν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαί-
μον' ἔχοντα.

ΣΟΚΡΑΤΗΣ.

" Ἐλθετε δῆτ', ὧ πολυτίμητοι Νεφέλαι, τῷδ' εἰς
ἐπίδειξιν·

Εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοι-
σι κάθησθε, 270

Εἴτ' Ὠκεανοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν ἵ-
στατε Νύμφαις,

Εἴτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσέαις ἀρύ-
τεσθε πρόχοισιν,

Ἡ Μαιῶτιν λίμνην ἔχει· ἧ σκόπελον νιφόεντα
Μίμαντος·

Ῥπακούσατε δεξιόμεναι θυσίαν καὶ τοῖς ἱεροῖσι
χαρεῖσαι.

ΧΟΡΟΣ.

Ἀέναοι Νεφέλαι, 275

Ἀρθῶμεν φανεραὶ δροσερὰν φύσιν εὐάγητον,

Πατρὸς ἀπ' Ὠκεανοῦ βαρυαχέος

Ῥψηλῶν ὀρέων κορυφὰς ἐπὶ

Λενδροκόμους, ἵνα 280

Τηλεφανεῖς σκοπιὰς ἀφορώμεθα,

Καρπούς τ' ἀρδομέναν ἱερὰν χθόνα,

Καὶ ποταμῶν ζαθέων κελαδήματα,

Καὶ πόντον κελάδοντα βαρύβρομον·

Ὅμμα γὰρ αἰθέρος ἀκάματον σελαγεῖται 285

Μαρμαρέαις ἐν αὐγαῖς.

Ἀλλ' ἀποσεισάμεναι νέφος ὄμβριον

Ἀθανάτας ἰδέας ἐπιδώμεθα

Τηλεσκόπῳ ὄμματι γαῖαν. 290

ΣΩΚΡΑΤΗΣ.

ὦ μέγα σεμναὶ Νεφέλαι, φανερῶς ἠκούσατέ μου
καλέσαντος.

Ἡσθον φωνῆς ἅμα καὶ βροντῆς μυκησαμένης
θεοσέπτου;

ΣΤΡΕΨΙΑΔΗΣ.

Καὶ σέβομαί γ', ὦ πολυτίμητοι, καὶ βούλομαι ἀν-
ταποπαρδεῖν

Πρὸς τὰς βροντιάς· οὕτως αὐτὰς τετρεμαίνω καὶ
πεφόβημαι·

Κεῖ θέμις ἐστίν, νυνὶ γ' ἤδη, κεῖ μὴ θέμις ἐστί,
χεσείω. 295

ΣΩΚΡΑΤΗΣ.

Οὐ μὴ σκώψει μηδὲ ποιήσεις ἄπερ οἱ τρυγοδαίμο-
νες οὗτοι,

Ἄλλ' εὐφήμει· μέγα γάρ τι θεῶν κινεῖται σμῆνος
ᾠοιδαῖς.

ΧΟΡΟΣ.

Παρθένοι ὀμβροφόροι,

Ἐλθωμεν λιπαρὰν χθόνα Παλλάδος, εὐάνδρον
γᾶν 300

Κέκροπος ὀψόμεναι πολυήρατον·

Οὐ σέβας ἀρρήτων ἱερῶν, ἵνα

Μυστοδόκος δόμος

Ἐν τελεταῖς ἀγίαις ἀναδείκνυνται,

Οὐρανίοις τε θεοῖς δωρήματα, 305

Ναοὶ θ' ὑπερεφεῖς καὶ ἀγάλματα,

Καὶ πρόσδοι μακάρων ἱερώταται,

Εὐστέφανοί τε θεῶν θυσίαι θαλαίαι τε,

Παντοδαπαῖς ἐν ὥραις, 310

Ἥρι τ' ἐπερχομένῳ Βρομία χάρις,

Εὐκελάδων τε χορῶν ἐρεθίσματα,

Καὶ Μοῦσα βαρύβρομος αὐλῶν.

ΣΤΡΕΨΙΑΔΗΣ.

Πρὸς τοῦ Διὸς ἀντιβολῶ σε, φράσον, τίνες εἶσ'. ὦ

3 Σώκρατες, αὐταὶ

Αἰ φθεγγάμεναι τοῦτο τὸ σεμνόν ; μῶν ἡρῶναί
τινές εἰσιν ; 315

ΣΩΚΡΑΤΗΣ.

Ἦκιστ', ἀλλ' οὐράνιαι Νεφέλαι, μεγάλαι θεαὶ
ἀνδράσιν ἀργοῖς ·

Αἵπερ γνώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν πα-
ρέχουσι

Καὶ τερατεῖαν καὶ περίλεξιν καὶ κροῦσιν καὶ κα-
τάληπιν.

ΣΤΡΕΨΙΑΔΗΣ.

Ταῦτ' ἄρ' ἀκούσας αὐτῶν τὸ φθέγμα' ἡ ψυχὴ μου
πεπότιται,

Καὶ λεπτολογεῖν ἤδη ζητεῖ καὶ περὶ καπνοῦ στε-
νολεσχεῖν, 320

Καὶ γνωμιδίῳ γνώμην νύξας ἑτέρῳ λόγῳ ἀντιλο-
γῆσαι ·

Ὡστ', εἴ πῶς ἐστιν, ἰδεῖν αὐτάς ἤδη φανερώς ἐπι-
θυμῶ.

ΣΩΚΡΑΤΗΣ.

Βλέπε νυν δευρὶ πρὸς τὴν Πάρνηθ' · ἤδη γὰρ ὄρω
κατιούσας

Ἦσυχῇ αὐτάς.

ΣΤΡΕΨΙΑΔΗΣ.

Φέρε, ποῦ ; δεῖξον.

ΣΩΚΡΑΤΗΣ.

Χωροῦσ' αὐταὶ πάνν πολλαὶ
Διὰ τῶν κοίλων καὶ τῶν δασέων, αὐταὶ πλάγαι —

ΣΤΡΕΨΙΑΔΗΣ.

Τί τὸ χρῆμα ; 325

Ὡς οὐ καθορῶ.

ΣΟΚΡΑΤΗΣ.

Παρά τὴν εἴσοδον.

ΣΤΡΕΨΙΑΔΗΣ.

Ἦδη νυνὶ μόλις οὕτως.

ΣΟΚΡΑΤΗΣ.

Νῦν γέ τοι ἤδη καθορᾶς αὐτάς, εἰ μὴ λημᾶς κο-
λοκύνταις.

ΣΤΡΕΨΙΑΔΗΣ.

Νῆ Δί' ἔγωγ', ὧ πολυτίμητοι, πάντα γὰρ ἤδη κα-
τέχουσι.

ΣΟΚΡΑΤΗΣ.

Ταύτας μέντοι σὺ θεὰς οὐσας οὐκ ἤδης οὐδ' ἐνό-
μιζες }

ΣΤΡΕΨΙΑΔΗΣ.

Μὰ Δί', ἀλλ' ὁμίχλην καὶ δρόσον αὐτὰς ἡγούμενην
καὶ καπνὸν εἶναι. 330

ΣΟΚΡΑΤΗΣ.

Οὐ γὰρ μὰ Δί' οἶσθ' ὅτι ἡ πλείστους αὐταὶ βόσκου-
σι σοφιστάς,

Θουριομάντεις, ἱατροτέχνας, σφραγιδονυχαραγοκο-
μήτας,

Κυκλίων τε χορῶν ἄσματοκάμπτας, ἄνδρας μετεω-
ροφένακας,

Οὐδὲν δρῶντας βόσκουσ' ἀργούς, ὅτι ταύτας μον-
σοποιοῦσιν.

ΣΤΡΕΨΙΑΔΗΣ.

Ταῦτ' ἄρ' ἐποιοῦν “ ὕγρᾱν Νεφελᾱν στρεπται-
γλᾱν δαῖιον ὀρμάν,” 335

“ Πλοκάμους θ' ἑκατογκεφάλα Τυφῶ, πρημαινού-
σας τε θυέλλας,”

Εἴτ' "ἀερίας," "διεράς," "γαμψοὺς οἰωνοὺς ἀε-
ρονηχεῖς,"

"Ομβροὺς θ' ὑδάτων δροσερᾶν Νεφελᾶν" · εἴτ'
ἀντ' αὐτῶν κατέπινον

"Κεστρᾶν τεμάχῃ μεγαλᾶν ἀγαθᾶν, κρέα τ' ὀρνί-
θια κιχηλᾶν."

ΣΩΚΡΑΤΗΣ.

Διὰ μέντοι τάσδ' οὐχὶ δικαίως ;

ΣΤΡΕΨΙΑΔΗΣ.

Λέξον δὴ μοι, τί παθοῦσαι, 340

Εἵπερ Νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἵξασι
γυναιξίν ; ἰσαλί

Οὐ γὰρ ἐκεῖναί γ' εἰσὶ τοιαῦται.

ΣΩΚΡΑΤΗΣ.

Φέρε, ποῖαι γάρ τινές εἰσιν ;

ΣΤΡΕΨΙΑΔΗΣ.

Οὐκ οἶδα σαφῶς · εἵξασιν γοῦν ἐρίοισιν πεπταμέ-
νοισι,

Κοῦχὶ γυναιξίν, μὰ Δί', οὐδ' ὅτιοῦν · αὐται δὲ ῥί-
νας ἔχουσιν.

ΣΩΚΡΑΤΗΣ.

Ἀπόκριναί νυν ἅττ' ἂν ἔρωμαι.

ΣΤΡΕΨΙΑΔΗΣ.

Λέγε νυν ταχέως ὃ τι βούλει. 345

ΣΩΚΡΑΤΗΣ.

Ἦδη ποτ' ἀναβλέψας εἶδες νεφέλην Κενταύρω
ὁμοίαν

Ἦ παρδάλει ἢ λύκῳ ἢ ταύρῳ ;

ΣΤΡΕΨΙΑΔΗΣ.

Νὴ Δί' ἔγωγ'. Εἵτα τί τοῦτο ;

ΣΩΚΡΑΤΗΣ.

Γίνονται πάνθ' ὃ τι βούλονται· καὶ ἦν μὲν ἰδω-
σι κομήτην,

* Ἀγρίον τινα τῶν λασίων τούτων, οἷόν περ τὸν Ξε-
νοφάντου,

Σκώπτουσαι τὴν μανίαν αὐτοῦ Κενταύροις ἤκα-
σαν αὐτάς. 350

ΣΤΡΕΨΙΑΔΗΣ.

Τί γάρ, ἦν ἄρπαγα τῶν δημοσίων κατίδωσι Σίμω-
να, τί δρῶσιν ;

ΣΩΚΡΑΤΗΣ.

* Αποφαίνουσαι τὴν φύσιν αὐτοῦ λύκοι ἐξαίφνης
ἐγένοντο.

ΣΤΡΕΨΙΑΔΗΣ.

Ταῦτ' ἄρα, ταῦτα Κλεώνυμον αὐται τὸν ῥίψασπιν
χθρὲς ἰδοῦσαι,

° Οτι δειλότατον τοῦτον ἑώρων, ἔλαφοι, διὰ τοῦτ'
ἐγένοντο.

ΣΩΚΡΑΤΗΣ.

Καὶ νῦν γ' οἷ Κλεισθένη εἶδον, ὁρᾷς, διὰ τοῦτ'
ἐγένοντο γυναῖκες. 355

ΣΤΡΕΨΙΑΔΗΣ.

Χαίρετε τοίνυν, ὃ δέσποιναι· καὶ νῦν, εἴπερ τινὶ
κἄλλω,

Οὐρανομήκη ῥήξατε καμοὶ φωνήν, ὃ παμβασίλειαι.

ΧΟΡΟΣ.

Χαῖρ', ὃ πρεσβῦτα παλαιογενές, θηρατὰ λόγων
φιλομούσων·

Σύ τε, λεπτοτάτων λήρων ἱερεῦ, φράζε πρὸς ἡμᾶς
ὃ τι χρήζεις·

Οὐ γὰρ ἂν ἄλλω γ' ὑπακούσαιμεν τῶν νῦν μετεω-
ροσοφιστῶν 360

Πλὴν ἢ Προδίκω, τῷ μὲν σοφίας καὶ γνώμης οὖνε-
κα, σοὶ δέ,

Ὅτι βρενθύει τ' ἐν ταῖσιν ὁδοῖς καὶ τῷ φθαλμῷ
παροβάλλεις,

Κἀνυπόδητος κακὰ πόλλ' ἀνέχει κἀφ' ἡμῖν σεμνο-
προσωπεῖς.

ΣΤΡΕΨΙΑΔΗΣ.

ὦ Γῆ τοῦ φθέγματος, ὡς ἱερὸν καὶ σεμνὸν καὶ
τερατιῶδες.

ΣΩΚΡΑΤΗΣ.

Αὐταὶ γὰρ τοὶ μόναι εἰσὶ θεαί· τᾶλλα δὲ πάντ'
ἔστι φλύαρος. 365

ΣΤΡΕΨΙΑΔΗΣ.

Ὁ Ζεὺς δ' ἡμῖν, φέρε, πρὸς τῆς Γῆς, οὐλύμπιος
οὐ θεός ἐστιν;

ΣΩΚΡΑΤΗΣ.

Ποῖος Ζεὺς; οὐ μὴ ληρήσεις· οὐδ' ἔστι Ζεὺς.

ΣΤΡΕΨΙΑΔΗΣ.

Τί λέγεις σύ;

Ἀλλὰ τίς ὕει; τουτὶ γὰρ ἔμοιγ' ἀπόφηναι πρῶτον
ἀπάντων.

ΣΩΚΡΑΤΗΣ.

Αὐταὶ δὴ πον· μεγάλοις δέ σ' ἐγὼ σημείοις αὐτὸ
διδάξω.

Φέρε, ποῦ γὰρ πάποτ' ἄνευ Νεφελῶν ὕοντ' ἤδη
τεθέασαι; 370

Καίτοι χρῆν αἰθρίας ὕειν αὐτόν, ταύτας δ' ἀπο-
δημεῖν.

ΣΤΡΕΨΙΑΔΗΣ.

Νῆ τὸν Ἀπόλλω, τοῦτό γέ τοι τῷ νυνὶ λόγῳ εὖ
προσέφυσας·

Καίτοι πρότερον τὸν Δί' ἀληθῶς ὥμην διὰ κοσμί-
νου οὐρεῖν.

Ἄλλ' ὅστις ὁ βροντῶν ἐστι φράσον· τοῦτό με ποι-
εῖ τετρεμαίνειν.

ΣΩΚΡΑΤΗΣ.

Αὐται βροντῶσι κυλινδόμεναι.

ΣΤΡΕΨΙΑΔΗΣ.

Τῷ τρόπῳ, ὃ πάντα σὺ τολμῶν ; 375

ΣΩΚΡΑΤΗΣ.

Ὅταν ἐμπλησθῶς ὕδατος πολλοῦ κἀναγκασθῶσι
φέρεσθαι,

Κατακρημνόμεναι πλήρεις ὄμβρου δι' ἀνάγκην,
εἵτα βαρεῖται

Εἰς ἀλλήλας ἐμπίπτουσαι ῥήγνυνται καὶ πατα-
γοῦσιν.

ΣΤΡΕΨΙΑΔΗΣ.

Ὅ δ' ἀναγκάζων ἐστὶ τίς αὐτάς, οὐχ ὁ Ζεὺς, ὥστε
φέρεσθαι ;

ΣΩΚΡΑΤΗΣ.

Ἦκιστ', ἀλλ' αἰθέριος δῖνος.

ΣΤΡΕΨΙΑΔΗΣ.

Δῖνος ; τογτί μ' ἐλελήθη. 380

Ὁ Ζεὺς οὐκ ὢν, ἀλλ' ἀντ' αὐτοῦ Δῖνος νυνὶ βα-
σιλεύων.

Αἰὰρ οὐδέν πω περὶ τοῦ πατάγον καὶ τῆς βρον-
τῆς μ' ἐδίδαξας.

ΣΩΚΡΑΤΗΣ.

Οὐκ ἤκουσάς μου τὰς Νεφέλας ὕδατος μεστὰς ὅτι —
 φημί
 Ἐμπιπτούσας εἰς ἀλλήλας παταγεῖν διὰ τὴν πυ-
 κνότητα ;

ΣΤΡΕΨΙΑΔΗΣ.

Φέρε τουτὶ τῷ χρηΐ πιστεύειν ;

ΣΩΚΡΑΤΗΣ.

Ἀπὸ σαντοῦ ἴγώ σε διδάξω. 385
 Ἦδη ζωμοῦ Παναθηναίοις ἐμπλησθεῖς εἴτ' ἐτα-
 ράχθης
 Τὴν γαστέρα, καὶ κλόνος ἐξαίφνης αὐτὴν διεκορ-
 κορύγησεν ;

ΣΤΡΕΨΙΑΔΗΣ.

Νῆ τὸν Ἀπόλλω, καὶ δεινὰ ποιεῖ γ' εὐθύς μοι, καὶ
 τετάρακται
 Χῶσπερ βροντὴ τὸ ζωμίδιον παταγεῖ καὶ δεινὰ
 κέκραγεν·
 Ἀτρέμας πρῶτον παππὰξ παππὰξ, κἄπειτ' ἐπάγει
 παπαππὰξ, 390
 Χῶτιαν χέζω, κομιδῇ βροντᾷ παπαπαππὰξ, ὥσπερ
 ἐκεῖναι.

ΣΩΚΡΑΤΗΣ.

Σκέψαι τοίνυν ἀπὸ γαστριδίου τυννουτουτὶ οἶα
 πέπορδας·
 Τὸν δ' αἶρα τόνδ' ὄντ' ἀπέραντον, πῶς οὐκ εἰκὸς
 μέγα βροντᾶν ;
 Ταῦτ' ἄρα καὶ τῶνόματ' ἀλλήλοιν, βροντὴ καὶ
 πορδῇ, ὁμοίω.

ΣΤΡΕΨΙΑΔΗΣ.

Ἄλλ' ὁ κεραυνὸς πόθεν αὖ φέρεται λάμπων πυρί,
τοῦτο δίδαξον, 395

Καὶ καταφρύγει βάλλων ἡμᾶς, τοὺς δὲ ζῶντας
περιφλύει.

Τοῦτον γὰρ δὴ φανερώς ὁ Ζεὺς ἴησ' ἐπὶ τοὺς ἐπι-
όρκους.

ΣΩΚΡΑΤΗΣ.

Καὶ πῶς, ὦ μῶρε σὺ καὶ Κρονίων ὄζων καὶ βεκ-
κεσέληνε,

Εἴπερ βάλλει τοὺς ἐπιόρκους, πῶς οὐχὶ Σίμων'
ἐνέπρησεν

Οὐδὲ Κλεώνυμον οὐδὲ Θέωρον ; καίτοι σφόδρα γ'
εἴσ' ἐπίορκοι. 400

Ἄλλὰ τὸν αὐτοῦ γε νεῶν βάλλει καὶ Σούνιον ἄ-
κρον Ἀθηνῶν

Καὶ τὰς δρυὺς τὰς μεγάλας · τί μαθὼν ; οὐ γὰρ δὴ
δρυὺς γ' ἐπιорκεῖ.

ΣΤΡΕΨΙΑΔΗΣ.

Οὐκ οἶδ' · ἀτὰρ ἐνὶ σὺ λέγειν φαίνει. Τί γάρ ἐστιν
δῆθ' ὁ κεραυνός ;

ΣΩΚΡΑΤΗΣ.

Ὅταν εἰς ταύτας ἄνεμος ξηρὸς μετεωρισθεὶς κα-
τακλεισθῇ,

Ἐνδοθεν αὐτὰς ὥσπερ κύστιν φουσᾶ, καῖπειθ' ὑπ'
ἀνάγκης 405

Ῥήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυ-
κνότητα,

ὑπὸ τοῦ ῥοίβδου καὶ τῆς ῥύμης αὐτὸς ἑαυτὸν κα-
τακαίων.

ΣΤΡΕΨΙΑΔΗΣ.

Νὴ Δί', ἐγὼ γοῦν ἀτεχνῶς ἔπαθον τουτί ποτε
Διασίουσιν.

᾽Ωπτων γαστέρα τοῖς συγγενέσιν, κἄτ' οὐκ ἔσχων
ἀμελήσας·

Ἡ δ' ἄρ' ἐφυσᾷτ' εἴτ' ἐξαίφνης διαλακήσασα πρὸς
αὐτὴν 410

Τῷφθαλμῷ μου προσετίλησεν καὶ κατέκαυσεν τὸ
πρόσωπον.

ΧΟΡΟΣ.

᾽Ω τῆς μεγάλης ἐπιθυμήσας σοφίας, ὦνθρωπε,
παρ' ἡμῶν,

᾽Ως εὐδαίμων ἐν Ἀθηναίοις καὶ τοῖς Ἑλλήσι γε-
νήσει,

Εἰ μνήμων εἴ καὶ φροντιστῆς καὶ τὸ ταλαίπωρον
ἔνεστιν

᾽Εν τῇ ψυχῇ, καὶ μὴ κάμνεις μήθ' ἔστως μήτε βα-
δίζων, 415

Μήτε ριγῶν ἄχθει λίαν, μήτ' ἀριστᾶν ἐπιθυμεῖς,
Οἶνον τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων
ἀνοήτων,

Καὶ βέλτιστον τοῦτο νομίζεις, ὅπερ εἰκὸς δεξιὸν
ἄνδρα,

Νικᾶν πράττων καὶ βουλεύων καὶ τῇ γλώττῃ πο-
λεμίζων ;

ΣΤΡΕΨΙΑΔΗΣ.

Ἄλλ' ἔνεκέν γε ψυχῆς στερῆρᾶς δυσκολοκοίτου τε
μερίμνης, 420

Καὶ φειδωλοῦ καὶ τρυσιβίου γαστρὸς καὶ θυμβρε-
πιδείπνου,

Ἀμέλει θαρσύνων, οὐνεκα τούτων ἐπιχαλκεύειν πα-
ρέχοιμ' ἄν.

ΣΩΚΡΑΤΗΣ.

Ἄλλο τι δῆτ' οὖν νομιεῖς ἤδη θεὸν οὐδένα πλὴν
ἅπερ ἡμεῖς,
Τὸ Χάος τουτὶ καὶ τὰς Νεφέλας καὶ τὴν Γλῶτταν,
τρία ταυτί ;

ΣΤΡΕΨΙΑΔΗΣ.

Οὐδ' ἂν διαλεχθείην γ' ἀτεχνῶς τοῖς ἄλλοις, οὐδ'
ἂν ἀπαντῶν· 425 -
Οὐδ' ἂν θύσαιμ', οὐδ' ἂν σπείσαιμ', οὐδ' ἐπιθείην
λιβανωτόν.

ΧΟΡΟΣ.

Λέγε νυν ἡμῖν ὅ τι σοι δρῶμεν θαρσύνων, ὥς οὐκ
ἀτυχήσεις,
Ἡμᾶς τιμῶν καὶ θαυμάζων καὶ ζητῶν δεξιὸς εἶναι.

ΣΤΡΕΨΙΑΔΗΣ.

ὦ δέσποιναι, δέομαι τοίνυν ὑμῶν τουτὶ πάννυ μι-
κρόν,
Τῶν Ἑλλήνων εἶναί με λέγειν ἑκατὸν σταδίοισιν
ἄριστον. 430

ΧΟΡΟΣ.

Ἄλλ' ἔσται σοι τοῦτο παρ' ἡμῶν· ὥστε τὸ λοιπόν
γ' ἀπὸ τουδὶ

Ἐν τῷ δήμῳ γνώμας οὐδεὶς νικήσει πλείονας ἢ σύ.

ΣΤΡΕΨΙΑΔΗΣ.

Μή μοί γε λέγειν γνώμας μεγάλας· οὐ γὰρ τούτων
ἐπιθυμῶ,

Ἄλλ' ὅς' ἐμαυτῷ στρεψοδικῆσαι καὶ τοὺς χρήστας -
διολισθεῖν.

ΧΟΡΟΣ.

Τεύξει τοίνυν ὧν ἱμείρεις· οὐ γὰρ μεγάλων ἐπι-
θυμεῖς. 435

Ἀλλὰ σεαυτὸν παράδος θαρρόων τοῖς ἡμετέροις
προπόλοισι.

ΣΤΡΕΨΙΑΔΗΣ.

Δράσω τοῦθ' ὑμῖν πιστεύσας· ἡ γὰρ ἀνάγκη με
πιέζει

Διὰ τοὺς ἵππους τοὺς κοππατίας καὶ τὸν γάμον, ὅς
μ' ἐπέτριπεν.

Νῦν οὖν χρήσθων ὅ τι βούλονται.

Τουτὶ τό γ' ἐμὸν σῶμ' αὐτοῖσιν 440

Παρέχω τύπτειν, πεινῆν, διψῆν,

Ἀϋχμεῖν, ῥιγῶν, ἀσκὸν δαίρειν,

Εἵπερ τὰ χρεᾶ διαφευξοῦμαι,

Τοῖς ἀνθρώποις τ' εἶναι δόξω

Θρασύς, εὐγλωττός, τολμηρός, ἴτης, 445

Βδελυρός, ψευδῶν συγκολλητής,

Εὐρησιεπής, περίτριμμα δικῶν,

Κύρβις, κρόταλον, κίναδος, τρύμη,

Μάσθλης, εἴρων, γλοιός, ἀλαζών,

Κέντρων, μιάρός, στρόφισ, ἀργαλέος, 450

Ματτυλοικός.

Ταῦτ' εἴ με καλοῦσ' ἀπαντῶντες,

Δρώντων ἀτεχνῶς ὅ τι χρηῖζουσιν·

Κεῖ βούλονται,

Νῆ τὴν Δήμητρ' ἔκ μου χορδῆν

Τοῖς φροντισταῖς παραθέντων. 455

ΧΟΡΟΣ.

Λῆμα μὲν πάρεστι τῷδέ γ'

Οὐκ ἄτολμον, ἀλλ' ἔτοιμον. Ἦ ἴσθι δ' ὥς
Ταῦτα μαθὼν παρ' ἐμοῦ κλέος οὐρανόμεχες
Ἐν βροτοῖσιν ἔξεις.

460

ΣΤΡΕΨΙΑΔΗΣ.

Τί πείσομαι;

ΧΟΡΟΣ.

Τὸν πάντα χρόνον μετ' ἐμοῦ
Ζηλωτότατον βίον ἀνθρώπων διάξεις.

ΣΤΡΕΨΙΑΔΗΣ.

Ἄρά γε τοῦτ' ἄρ' ἐγὼ ποτ'

465

Ὡσομαι;

ΧΟΡΟΣ.

Ὡστε γε σοῦ πολλοὺς ἐπὶ ταῖσι θύραις
ἀεὶ καθῆσθαι,

Βουλομένους ἀνακοινοῦσθαί τε καὶ ἐς λόγον ἐλ-
θεῖν,

470

Πράγματα κἀντιγραφὰς πολλῶν ταλάντων

Ἄξια σῇ φρενὶ συμβουλευσομένους μετὰ σοῦ.

475

Ἀλλ' ἐγχείρει τὸν πρεσβύτερον ὃ τι περ μέλλεις
προδιδάσκειν,

Καὶ διακίνει τὸν νοῦν αὐτοῦ, καὶ τῆς γνώμης
ἀποπειρῶ.

ΣΩΚΡΑΤΗΣ.

Ἄγε δὴ, κάτειπέ μοι σὺ τὸν σαντοῦ τρόπον,

Ἦν' αὐτὸν εἰδὼς ὅστις ἐστὶ μηχανὰς

Ἦδ' ἢ πὶ τούτοις πρὸς σὲ καινὰς προσφέρω.

480

ΣΤΡΕΨΙΑΔΗΣ.

Τί δέ; τειχομαχεῖν μοι διανοεῖ, πρὸς τῶν θεῶν;

ΣΩΚΡΑΤΗΣ.

Οὐκ, ἀλλὰ βραχέα σου πνυθῆσθαι βούλομαι,

Εἰ μνημονικὸς εἷ.

ΣΤΡΕΨΙΑΔΗΣ.

Δύο τρόπω νῆ τὸν Δία·

Ἦν μὲν γ' ὀφείλῃται τί μοι, μνήμων πάνν·

Ἐὰν δ' ὀφείλω, σχέτλιος, ἐπιλήσμων πάνν. 485

ΣΩΚΡΑΤΗΣ.

Ἐνεστι δῆτά σοι λέγειν ἐν τῇ φύσει;

ΣΤΡΕΨΙΑΔΗΣ.

Λέγειν μὲν οὐκ ἔνεστ', ἀποστρεφεῖν δ' ἔνι.

ΣΩΚΡΑΤΗΣ.

Πῶς οὖν δυνήσῃ μανθάνειν;

ΣΤΡΕΨΙΑΔΗΣ.

Ἀμέλει, καλῶς.

ΣΩΚΡΑΤΗΣ.

Ἄγε νυν ὅπως, ὅταν τι προβάλωμαι σοφὸν

Περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει. 490

ΣΤΡΕΨΙΑΔΗΣ.

Τί δαί; κυνηδὸν τὴν σοφίαν σιτήσομαι;

ΣΩΚΡΑΤΗΣ.

Ἄνθρωπος ἀμαθὴς οὐτοσὶ καὶ βάρβαρος,

Δέδοικά σ', ὧ πρεσβῦτα, μὴ πληγῶν δέη.

Φέρ' ἴδω, τί δρᾷς, ἣν τίς σε τύπτῃ;

ΣΤΡΕΨΙΑΔΗΣ.

Τύπτομαι,

Κάπειτ' ἐπισχὼν ὀλίγον ἐπιμαρτύρομαι, 495

Εἴτ' αὐθις ἀκαρῇ διαλιπὼν δικάζομαι.

ΣΩΚΡΑΤΗΣ.

Ἰθι νυν, κατὰθου θοῖμάτιον.

ΣΤΡΕΨΙΑΔΗΣ.

Ἠδίκηκά τι;

ΣΩΚΡΑΤΗΣ.

Οὐκ, ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται.

ΣΤΡΕΨΙΑΔΗΣ.

Ἄλλ' οὐχὶ φωράσων ἔγωγ' εἰσέρχομαι.

ΣΩΚΡΑΤΗΣ.

Κατάθου· τί ληρεῖς ;

ΣΤΡΕΨΙΑΔΗΣ.

Εἰπὲ δὴ νύν μοι τοδί· 500

Ἦν ἐπιμελὴς ὃ καὶ προθύμως μανθάνω,

Τῷ τῶν μαθητῶν ἐμφερῆς γενήσομαι ;

ΣΩΚΡΑΤΗΣ.

Οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν.

ΣΤΡΕΨΙΑΔΗΣ.

Οἷμοι κακοδαίμων, ἡμιθνής γενήσομαι.

ΣΩΚΡΑΤΗΣ.

Οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοὶ

505

Ἀνύσας τι δευρὶ θᾶπτον ;

ΣΤΡΕΨΙΑΔΗΣ.

Ἐς τὸ χεῖρέ νυν

Δός μοι μελιτοῦτταν πρότερον· ὥς δέδοικ' ἐγὼ

Εἵσω καταβαίνων ὥσπερ εἰς Τροφωνίου.

ΣΩΚΡΑΤΗΣ.

Χώρει· τί κυπτάξεις ἔχων περὶ τὴν θύραν ;

ΧΟΡΟΣ.

Ἄλλ' ἔθι χαίρων τῆς ἀνδρείας

510

Οὔνεκα ταύτης.

Εὐτυχία γένοιτο τὰν-

Θρώπων, ὅτι προήκων

Ἐς βαθὺ τῆς ἡλικίας,

Νεωτέροις τὴν φύσιν αὐ-

515

Τοῦ πράγμασιν χρωτίζεται .

Καὶ σοφίαν ἐπασκεῖ.

Ἦ θεώμενοι, κατερῶ πρὸς ὑμᾶς ἔλευθέρως
Τάληθῃ, νῆ τὸν Διόνυσον τὸν ἐκθρέψαντά με.
Οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός, 520
Ὡς ὑμᾶς ἡγούμενος εἶναι θεαταὺς δεξιούς
Καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμωδιῶν,
Πρώτους ἡξίωσ' ἀναγεῦθ' ὑμᾶς, ἥ παρέσχε μοι
Ἔργον πλεῖστον · εἴτ' ἀνεχώρουν ὑπ' ἀνδρῶν
φορικῶν

Ἢ τιθεῖς, οὐκ ἄξιος ὢν · ταῦτ' οὖν ὑμῖν μέμφο-
μαι 525

Τοῖς σοφοῖς, ὧν οὐνεκ' ἐγὼ ταῦτ' ἐπραγματευόμην.
Ἄλλ' οὐδ' ὥς ὑμῶν ποθ' ἐκὼν προδώσω τοὺς δε-
ξιούς.

Ἐξ οὗτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ἡδὺ καὶ λέ-
γειν,

Ὁ σώφρων τε χῶ καταπύγων ἄριστ' ἡκουσάτην,
Κἀγώ, παρθένος γὰρ ἔτ' ἦ, κούκ ἐξῆν πῶ μοι
τεκεῖν, 530

— Ἐξέθηκα, παῖς δ' ἐτέρᾳ τις λαβοῦσ' ἀνείλετο,
Ἦμεῖς δ' ἐξεθρέψατε γενναίως ἀπαιδεύσατε ·
Ἐκ τούτου μοι πιστὰ παρ' ὑμῖν γνώμης ἔσθ'
ὄρκια.

Νῦν οὖν Ἠλέκτραν κατ' ἐκείνην ἥδ' ἡ κωμωδία
Ζητοῦσ' ἦλθ' ἥν πον ἰπιτύχη θεαταῖς οὕτω σο-
φοῖς · 535

Γνώσεται γάρ, ἥνπερ ἴδῃ, τὰδελφοῦ τὸν βόστρυ-
χον.

Ὡς δὲ σώφρων ἐστὶ φύσει σκέψασθ' · ἥτις πρώτα
μὲν

Οὐδὲν ἦλθε θραυαμένη σκύτινον καθειμένον,
 Ἐρυθρὸν ἐξ ἄκρου, παχύ, τοῖς παιδίοις ἔν' ἧ γέλωσ·
 Οὐδ' ἔσκωψε τοὺς φαλακρούς, οὐδὲ κόρδαχ' εἵλκυ-
 σεν, 540

Οὐδὲ πρεσβύτης ὁ λέγων τᾶπη τῇ βακτηρίᾳ
 Τύπτει τὸν παρόντ', ἀφανίζων πονηρὰ σκώμματα,
 Οὐδ' εἰσῆξε δᾶδας ἔχουσ', οὐδ' ἰοὺ ἰοὺ βοᾶ,
 Ἄλλ' αὐτῇ καὶ τοῖς ἔπεσιν πιστεύουσ' ἐλήλυθεν.
 Καὶ γὰρ μὲν τοιοῦτος ἀνὴρ ὢν ποιητῆς οὐ κομῶ, 545
 Οὐδ' ὑμᾶς ζητῶ ἔξαπατᾶν δις καὶ τρίς ταῦτ' εἰσά-
 γων,

Ἄλλ' αἰὲ καὶ νῆας ἰδέας εἰσφέρων σοφίζομαι,
 Οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιᾶς·
 Ὃς μέγιστον ὄντα Κλέων' ἔπαισ' εἰς τὴν γαστέρα,
 Κούκ ἐτόλμησ' αὐθις ἐπεμπηδῆσ' αὐτῷ κειμέ-
 νῳ. 550

Οὗτοι δ', ὡς ἄπαξ παρέδωκεν λαβὴν Ὑπέρβολος,
 Τοῦτον δείλαιον κολετρῶσ' αἰὲ καὶ τὴν μητέρα.
 Εὐπολὶς μὲν τὸν Μαρικᾶν πρῶτιστον παρείλκυσε
 Ἐκστρέψας τοὺς ἡμετέρους Ἱππέας κακὸς κακῶς,
 Προσθεὶς αὐτῷ γραῦν μεθύσῃν τοῦ κόρδακος οὐ-
 νεχ', ἦν 555

Φρύνιχος πάλαι πεποίηχ', ἦν τὸ κῆτος ἦσθιεν.
 Εἶθ' Ἐρμιππος αὐθις ἐποίησεν εἰς Ὑπέρβολον,
 Ἄλλοι τ' ἤδη πάντες ἐρείδουσιν εἰς Ὑπέρβολον,
 Τὰς εἰκόνες τῶν ἐγγέλεων τὰς ἐμὰς μιμούμενοι.
 Ὅστις οὖν τούτοισι γελᾷ, τοῖς ἐμοῖς μὴ χαιρέ-
 τω· 560

Ἦν δ' ἐμοὶ καὶ τοῖσιν ἐμοῖς εὐφραίνησθ' εὐρή-
 μασιν,

Ἐς τὰς ὥρας τὰς ἑτέρας εὖ φρονεῖν δοκήσετε.

Υψιμέδοντα μὲν θεῶν

Ζῆνα τύραννον ἐς χορὸν

Πρῶτα μέγαν κικλήσκω·

565

Τόν τε μεγασθενῆ τριαίνης ταμίαν,

Γῆς τε καὶ ἀλμυρᾶς θαλάσσης ἄγριον μοχλευτήν·

Καὶ μεγαλῶνυμον ἡμέτερον πατέρ',

Αἰθέρα σεμνότατον, βιοθρέμμονα πάντων·

570

Τόν θ' ἱππονῶμαν, ὃς ὑπερ-

Δάμπροις ἀκτῖσιν κατέχει

Γῆς πέδον, μέγας ἐν θεοῖς

Ἐν θνητοῖσι τε δαίμων.

Ὡς σοφώτατοι θεαταί, δεῦρο τὸν νοῦν πρόσχετε. 575

Ἡδίκημέναι γὰρ ὑμῖν μεμφόμεσθ' ἐναντίον·

Πλεῖστα γὰρ θεῶν ἀπάντων ὠφελούσαις τὴν πόλιν,

Δαιμόνων ἡμῖν μόναίς οὐ θύετ' οὐδὲ σπένδετε,

Αἵτινες τηροῦμεν ὑμᾶς. Ἦν γὰρ ἢ τις ἔξοδος

Μηδενὶ ξὺν νῶ, τότε ἢ βροντῶμεν ἢ ψακάζομεν. 580

Εἵτα τὸν θεοῖσιν ἐχθρὸν βυρσοδέψην Παφλαγόνα

Ἠνίχ' ἡρεῖσθε στρατηγόν, τὰς ὀφρῦς συνήγομεν

Κάποιουμέναι δεινά· βροντῇ δ' ἐρῶάγη δι' ἀστρα-

πῆς·

Ἡ σελήνη δ' ἐξέλειπε τὰς ὁδούς· ὁ δ' ἥλιος

Τὴν θρυαλλίδ' εἰς ἑαυτὸν εὐθέως ξυνελκύσας 585

Οὐ φανεῖν ἔφασκεν ὑμῖν, εἰ στρατηγήσει Κλέων.

Ἄλλ' ὅμως εἴλεσθε τοῦτον· φασὶ γὰρ δυσβουλίαν

Τῇδε τῇ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς

Ἄττ' ἂν ὑμεῖς ἐξαμάρτητ', ἐπὶ τὸ βέλτιον τρέπειν.

Ὡς δὲ καὶ τοῦτο ξυνοίσει ῥαδίως διδάξομεν. 590

Ἦν Κλέωνα τὸν λάρων δώρων ἐλόντες καὶ κλοπῆς,
 Εἴτα φιμώσητε τούτου τῷ ξύλῳ τὸν αὐχένα,
 Αὐθις ἐς τὰρχαῖον ὑμῖν, εἴ τι κάξημάρτετε,
 Ἐπὶ τὸ βέλτιον τὸ πρᾶγμα τῇ πόλει συνοίσεται.

Ἀμφί μοι αὐτε, Φοῖβ' ἄναξ 596

Δήλιε, Κυνθίαν ἔχων

Ἵψικέρατα πείραν·

Ἦ τ' Ἐφέσου μάκαιρα πάγχρυσον ἔχεις
 Οἶκον, ἐν ᾧ κόραι σε Λυδῶν μεγάλως σέβουσιν· 600

Ἦ τ' ἐπιχώριος ἡμετέρα θεός,
 Αἰγίδος ἡνίοχος, πολιοῦχος Ἀθάνα·

Παρνασίαν θ' ὅς κατέχων

Πέτραν σὺν πενύκαις σελαγεῖ

Βάχχαις Δελφίσιν ἐμπρέπων, 605

Κωμαστῆς Διόνυσος.

Ἦνίχ' ἡμεῖς δεῦρ' ἀφορμᾶσθαι παρεσκευάσμεθα,

Ἦ Σελήνη συντυχοῦσ' ἡμῖν ἐπέστειλεν φράσαι,
 Πρῶτα μὲν χαίρειν Ἀθηναίοισι καὶ τοῖς ξυμμά-
 χοις·

Εἴτα θυμαίνειν ἔφασκε· δεινὰ γὰρ πεπονθέναι, 610

ᾠφελουῖσ' ὑμᾶς ἅπαντας, οὐ λόγοις, ἀλλ' ἐμφα-
 νῶς.

Πρῶτα μὲν τοῦ μηνὸς εἰς δᾶδ' οὐκ ἔλαττον ἢ δρα-
 χμὴν,

ᾠστε καὶ λέγειν ἅπαντας ἐξιόντας ἐσπέρας,

Μὴ πρίη, παῖ, δᾶδ', ἐπειδὴ φῶς Σεληναίης καλόν.

Ἄλλα τ' εὖ δραῖν φησιν, ὑμᾶς δ' οὐκ ἄγειν τὰς
 ἡμέρας 615

Οὐδὲν ὀρθῶς, ἀλλ' ἄνω τε καὶ κάτω κυδοιδοπαῖν·

ᾠστ' ἀπειλεῖν φησιν αὐτῇ τοὺς θεοὺς ἐκάστοτε

Ἦνίκ' ἂν ψευσθῶσι δείπνου, κἀπίωσιν οἴκαδε,
 Τῆς ἑορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν.
 Κἄθ' οὔταν θύειν δέῃ, στρεβλοῦτε καὶ δικάζετε· 620
 Πολλάκις δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπάστιάαν,
 Ἦνίκ' ἂν πενθῶμεν ἢ τὸν Μέμνον' ἢ Σαρπη-
 δόνα,

Σπένδεθ' ὑμεῖς καὶ γελᾶτ'· ἀνθ' ὧν λαχὼν Ὑπέρ-
 βολος

Τῆτες ἱερομνημονεῖν, κἄπειθ' ὕφ' ἡμῶν τῶν θεῶν
 Τὸν στέφανον ἀφηρέθη· μᾶλλον γὰρ οὕτως εἴ-
 σεται 625

Κατὰ σελήνην ὡς ἄγειν χρὴ τοῦ βίου τὰς ἡμέρας.

ΣΩΚΡΑΤΗΣ.

Μὰ τὴν Ἀναπνοήν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα,
 Οὐκ εἶδον οὕτως ἄνδρ' ἄγροικον οὐδένα
 Οὐδ' ἄπορον οὐδὲ σκαιὸν οὐδ' ἐπιλήσιμονα·

Ὅστις σκαλαθυρμάτι' ἄττα μικρὰ μανθάνων, 630
 Ταῦτ' ἐπιλέλησται πρὶν μαθεῖν· ὅμως γε μὴν
 Αὐτὸν καλῶ θύραζε δευρὶ πρὸς τὸ φῶς.

Ποῦ Στρεψιάδης; ἔξει τὸν ἀσκάντην λαβών.

ΣΤΡΕΨΙΑΔΗΣ.

Ἀλλ' οὐκ ἐῷσί μ' ἐξενεγκεῖν οἱ κόρεις.

ΣΩΚΡΑΤΗΣ.

Ἀνύσας τι κατάθου, καὶ πρόσεχε τὸν νοῦν.

ΣΤΡΕΨΙΑΔΗΣ.

Ἰδού. 635

ΣΩΚΡΑΤΗΣ.

Ἄγε δῆ, τί βούλει πρῶτα νυνὶ μανθάνειν

Ὡν οὐκ ἐδιδάχθης πώποτ' οὐδέν; εἰπέ μοι.

Πότερα περὶ μέτρων ἢ περὶ ἐπῶν ἢ ῥυθμῶν;

ΣΤΡΕΨΙΑΔΗΣ.

Περὶ τῶν μέτρων ἔγωγ'· ἔναγχός γάρ ποτε
'Υπ' ἀλφριταμοιβοῦ παρεκόπην διχοινίκω. 640

ΣΩΚΡΑΤΗΣ.

Οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὅ τι κάλλιστον μέτρον
'Ηγεῖ· πότερον τὸ τρίμετρον ἢ τὸ τετράμετρον ;

ΣΤΡΕΨΙΑΔΗΣ.

'Εγὼ μὲν οὐδὲν πρότερον ἡμικτέου.

ΣΩΚΡΑΤΗΣ.

Οὐδὲν λέγεις, ὦ ἄνθρωπε.

ΣΤΡΕΨΙΑΔΗΣ.

Περίδου νυν ἑμοί,
Εἰ μὴ τετράμετρόν ἐστιν ἡμικτέον. 645

ΣΩΚΡΑΤΗΣ.

'Ες κόρακας, ὥς ἄγροικος εἶ καὶ δυσμαθής.
Ταχὺ δ' ἂν δύναιο μανθάνειν περὶ ῥυθμῶν.

ΣΤΡΕΨΙΑΔΗΣ.

Τί δέ μ' ὠφελήσουσ' οἱ ῥυθμοὶ πρὸς τ'ἀλφριτα ;

ΣΩΚΡΑΤΗΣ.

Πρῶτον μὲν εἶναι κομψὸν ἐν συνουσίᾳ,
'Επαῖονθ' ὁποῖός ἐστι τῶν ῥυθμῶν 650
Κατ' ἐνόπλιον, χῶποῖος αὖ κατὰ δάκτυλον.

ΣΤΡΕΨΙΑΔΗΣ.

Κατὰ δάκτυλον ; νῆ τὸν Δί' ἀλλ' οἶδ'.

ΣΩΚΡΑΤΗΣ.

Εἰπέ δή.

ΣΤΡΕΨΙΑΔΗΣ.

Τίς ἄλλος ἀντὶ τουτουῦ τοῦ δακτύλου ;
Πρὸ τοῦ μὲν, ἔτ' ἑμοῦ παιδὸς ὄντος, οὔτοσί.

ΣΩΚΡΑΤΗΣ.

Ἄγρεϊος εἶ καὶ σκαιός

ΣΤΡΕΨΙΑΔΗΣ.

Οὐ γὰρ, ὦζυρέ,

655

Τούτων ἐπιθυμῶ μανθάνειν οὐδέν.

ΣΩΚΡΑΤΗΣ.

Τί δαί;

ΣΤΡΕΨΙΑΔΗΣ.

Ἐκεῖν' ἐκεῖνο, τὸν ἀδικώτατον λόγον.

ΣΩΚΡΑΤΗΣ.

Ἄλλ' ἕτερα δεῖ σε πρότερα τούτων μανθάνειν,
Τῶν τετραπόδων ἅτι' ἐστὶν ὀρθῶς ἄρρενα.

ΣΤΡΕΨΙΑΔΗΣ.

Ἄλλ' οἷδ' ἔγωγε τ'ἄρρεν', εἰ μὴ μαίνομαι·
Κριός, τράγος, ταῦρος, κύων, ἀλεκτρυόν.

660

ΣΩΚΡΑΤΗΣ.

Ὅρας ὃ πάσχεις; τήν τε θήλειαν καλεῖς
Ἀλεκτρυόνα κατὰ ταὐτὸ καὶ ἄρρενα.

ΣΤΡΕΨΙΑΔΗΣ.

Πῶς δὴ; φέρε.

ΣΩΚΡΑΤΗΣ.

Πῶς; ἀλεκτρυόν καλεκτρυόν.

ΣΤΡΕΨΙΑΔΗΣ.

Νῆ τὸν Ποσειδῶ. Νῦν δὲ πῶς με χρὴ καλεῖν; 665

ΣΩΚΡΑΤΗΣ.

Ἀλεκτρυάιναν, τὸν δ' ἕτερον ἀλέκτορα.

ΣΤΡΕΨΙΑΔΗΣ.

Ἀλεκτρυάιναν; εὖ γε νῆ τὸν Ἀέρα·

Ὡστ' ἀντὶ τούτου τοῦ διδάγματος μόνου
Διαλφιτώσω σου κύκλῳ τὴν κάρδοπον.

ΣΩΚΡΑΤΗΣ.

Ἴδου μάλ' αὐθις τοῦθ' ἕτερον· τὴν κάρδοπον 670

Ἀρῶρενα καλεῖς, θήλειαν οὔσαν.

ΣΤΡΕΨΙΑΔΗΣ.

Τῷ τρόπῳ

Ἀρῶρενα καλῶ ἔγω κάρδοπον;

ΣΩΚΡΑΤΗΣ.

Μάλιστα γε,

Ὡσπερ γε καὶ Κλεώνυμον.

ΣΤΡΕΨΙΑΔΗΣ.

Πῶς δὴ; φράσον.

ΣΩΚΡΑΤΗΣ.

Ταυτὸν δύναται σοι κάρδοπος Κλεωνύμῳ.

ΣΤΡΕΨΙΑΔΗΣ.

Ἀλλ', ὦ γὰρ, οὐδ' ἦν κάρδοπος Κλεωνύμῳ, 675

Ἀλλ' ἐν θυεῖα στρογγύλῃ νεμάττετο.

Ἄτὰρ τὸ λοιπὸν πῶς με χρὴ καλεῖν;

ΣΩΚΡΑΤΗΣ.

Ὅπως;

Τὴν καρδόπην, ὥσπερ καλεῖς τὴν Σωστράτην.

ΣΤΡΕΨΙΑΔΗΣ.

Τὴν καρδόπην θήλειαν;

ΣΩΚΡΑΤΗΣ.

Ὅρθῶς γὰρ λέγεις.

ΣΤΡΕΨΙΑΔΗΣ.

Ἐκεῖνο δ' ἦν ἄν, καρδόπη, Κλεωνύμῳ. 680

ΣΩΚΡΑΤΗΣ.

Ἔτι δὴ γε περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ,

Ἄτι' ἄρῶρεν' ἐστίν, ἅτιτα δ' αὐτῶν θήλεα.

ΣΤΡΕΨΙΑΔΗΣ.

Ἄλλ' οἶδ' ἔγωγ' ἃ θήλε' ἐστίν.

ΣΩΚΡΑΤΗΣ.

Εἰπέ δή.

ΣΤΡΕΨΙΑΔΗΣ.

Λύσιλλα, Φίλινα, Κλειταγόρα, Δημητρία.

ΣΩΚΡΑΤΗΣ.

Ἄρῥενα δὲ ποῖα τῶν ὀνομάτων;

ΣΤΡΕΨΙΑΔΗΣ.

Μυρία·

685

Φιλόξενος, Μελησίαις, Ἀμυνίας.

ΣΩΚΡΑΤΗΣ.

Ἄλλ', ὃ πονηρέ, ταῦτά γ' ἐστ' οὐκ ἄρῥενα.

ΣΤΡΕΨΙΑΔΗΣ.

Οὐκ ἄρῥεν' ὑμῖν ἐστιν;

ΣΩΚΡΑΤΗΣ.

Οὐδαμῶς γ', ἐπεὶ

Πῶς ἂν καλέσειας ἐντυχὼν Ἀμυνία;

ΣΤΡΕΨΙΑΔΗΣ.

Ὅπως ἂν; ὡδὶ, δεῦρο δεῦρ', Ἀμυνία.

690

ΣΩΚΡΑΤΗΣ.

Ὅραῖς; γυναιῖκα τὴν Ἀμυνίαν καλεῖς.

ΣΤΡΕΨΙΑΔΗΣ.

Οὐκουν δικαίως ἦτις οὐ σιρατεύεται;

Ἀτὰρ τί ταῦθ' ἃ πάντες ἴσμεν μανθάνω;

ΣΩΚΡΑΤΗΣ.

Οὐδὲν μὰ Δί', ἀλλὰ κατακλινεῖς δευρὶ

ΣΤΡΕΨΙΑΔΗΣ.

Τί δρῶ;

ΣΩΚΡΑΤΗΣ.

Ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων.

695

ΣΤΡΕΨΙΑΔΗΣ.

Μὴ δῆθ', ἱκετεύω σ', ἐνθάδ'· ἀλλ' εἴπερ γε χρή,
Χαμαί μ' ἔασον αὐτὰ ταῦτ' ἐκφροντίσαι.

ΣΩΚΡΑΤΗΣ.

Οὐκ ἔστι παρὰ ταῦτ' ἄλλα.

ΣΤΡΕΨΙΑΔΗΣ.

Κακοδαίμων ἐγώ,
Οἷαν δίκην τοῖς κόρεσι δώσω τήμερον.

ΧΟΡΟΣ.

Φρόντιζε δὴ καὶ διάθρει, πάντα τρόπον τε σαν-
τόν 700

Στροβέι πυκνώσας.

Ταχὺς δ', ὅταν εἰς ἄπορον πέσῃς,

Ἐπ' ἄλλο πῆδα

Νόημα φρενός· ὕπνος δ' ἀπέστω γλυκύθυμος ὁμ-
μάτων. 705

ΣΤΡΕΨΙΑΔΗΣ.

Ἰατταταῖ ἰατταταῖ.

ΧΟΡΟΣ.

Τί πάσχεις; τί κάμνεις; 707

ΣΤΡΕΨΙΑΔΗΣ.

Ἀπόλλυμαι δείλαιος· ἐκ τοῦ σχίμποδος
Δάκνουσί μ' ἐξέρποντες οἱ Κορίνθιοι, 710

Καὶ τὰς πλευρὰς δαρδάπτουσιν

Καὶ τὴν ψυχὴν ἐκπίνουσιν,

Καὶ τοὺς ὄρχεις ἐξέλκουσιν,

Καὶ τὸν πρωκτὸν διορύττουσιν,

Καί μ' ἀπολοῦσιν. 715

ΧΟΡΟΣ

Μὴ νυν βαρέως ἄλγει λίαν.

ΣΤΡΕΨΙΑΔΗΣ.

Καὶ πῶς ; ὅτε μου

Φρουῖδα τὰ χρήματα, φρούδη χροιά,

Φρούδη ψυχή, φρούδη δ' ἐμβάς·

Καὶ πρὸς τούτοις ἔτι τοῖσι κακοῖς

720

Φρουρᾶς ἄδων

Ὀλίγου φρουῖδος γεγένημαι.

ΣΩΚΡΑΤΗΣ.

Οὔτις, τί ποιεῖς ; οὐχὶ φροντίζεις ;

ΣΤΡΕΨΙΑΔΗΣ.

Ἐγώ ;

Νῆ τὸν Ποσειδῶ.

ΣΩΚΡΑΤΗΣ.

Καὶ τί δῆτ' ἐφρόντισας ;

ΣΤΡΕΨΙΑΔΗΣ.

Ἵπὸ τῶν κόρεων εἴ μού τι περιλειφθήσεται.

725

ΣΩΚΡΑΤΗΣ.

Ἀπολεῖ κάκιστ'.

ΣΤΡΕΨΙΑΔΗΣ.

Ἄλλ', ὧ γὰρ, ἀπόλωλ' ἀρτίως.

ΣΩΚΡΑΤΗΣ.

Οὐ μαλθακιστέ', ἀλλὰ περικαλυπτέα.

Ἐξευρετέος γὰρ νοῦς ἀποστερητικὸς

Καταιόλημ'.

ΣΤΡΕΨΙΑΔΗΣ.

Οἶμοι, τίς ἂν δῆτ' ἐπιβάλῃ

Ἐξ ἀρνακίδων γνῶσιν ἀποστερητρίδα ;

730

ΣΩΚΡΑΤΗΣ.

Φέρε νυν, ἀθρήσω πρῶτον, ὅ τι δρᾷ, τουτονί.

Οὗτος, καθεύδεις ;

ΣΤΡΕΨΙΑΔΗΣ.

Μὰ τὸν Ἀπόλλω γὼ μὲν οὔ.

ΣΩΚΡΑΤΗΣ.

ἔχεις τι ;

ΣΤΡΕΨΙΑΔΗΣ.

Μὰ Δί' οὐ δῆτ' ἔγωγ',

ΣΩΚΡΑΤΗΣ.

Οὐδὲν πάνυ ;

ΣΤΡΕΨΙΑΔΗΣ.

Οὐδέν γε πλὴν ἧ τὸ πέος ἐν τῇ δεξιᾷ.

ΣΩΚΡΑΤΗΣ.

Οὐκ ἐγκαλυψάμενος ταχέως τι φροντιεῖς ; 735

ΣΤΡΕΨΙΑΔΗΣ.

Περὶ τοῦ ; σὺ γάρ μοι τοῦτο φράσον, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ.

Αὐτὸς ὃ τι βούλει πρῶτος ἐξευρὼν λέγε.

ΣΤΡΕΨΙΑΔΗΣ.

Ἀκήκοας μυριάκισ ἀγὼ βούλομαι,

Περὶ τῶν τόκων, ὅπως ἂν ἀποδῶ μηδενί.

ΣΩΚΡΑΤΗΣ.

Ἴθι νυν, καλύπτου καὶ σχάσας τὴν φροντίδα 740

Λεπτὴν κατὰ μικρὸν περιφρόνει τὰ πράγματα,

Ὅρθῶς διαιρῶν καὶ σκοπῶν.

ΣΤΡΕΨΙΑΔΗΣ.

Οἶμοι τάλας.

ΣΩΚΡΑΤΗΣ.

Ἐχ' ἀτρέμα· κἂν ἀπορῆς τι τῶν νοσημάτων,

Ἀφείς ἄπελθε· κἄτα τὴν γνώμην πάλιν

Κίνησον αὐτίς αὐτὸ καὶ ζυγώθρισον. 745

ΣΤΡΕΨΙΑΔΗΣ.

᾽Ω Σωκρατίδιον φίλτατον.

ΣΩΚΡΑΤΗΣ.

Τί, ὦ γέρον ;

ΣΤΡΕΨΙΑΔΗΣ.

Ἔχω τόκου γνώμην ἀποσιεητικὴν.

ΣΩΚΡΑΤΗΣ.

Ἐπιδείξον αὐτήν.

ΣΤΡΕΨΙΑΔΗΣ.

Εἰπὲ δὴ νύν μοι τοδί·

Γυναῖκα φαρμακίδ' εἰ πριάμενος Θετταλὴν

Καθέλοιμι νύκτωρ τὴν σελήνην, εἶτα δὴ

750

Αὐτὴν καθείρξαιμ' ἐς λοφεῖον στρογγύλον,

᾽Ωσπερ κάτοπτρον, κᾶτα τηροίην ἔχων,

ΣΩΚΡΑΤΗΣ.

Τί δῆτα τοῦτ' ἂν ὠφελήσειέν σ' ;

ΣΤΡΕΨΙΑΔΗΣ.

᾽Ο τι ;

Εἰ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ,

Οὐκ ἂν ἀποδοίην τοὺς τόκους.

ΣΩΚΡΑΤΗΣ.

᾽Οτιῇ τί δὴ ; 755

ΣΤΡΕΨΙΑΔΗΣ.

᾽Οτιῇ κατὰ μῆνα τὰργύριον δανείζεται.

ΣΩΚΡΑΤΗΣ.

Εὐ γ'· ἀλλ' ἕτερον αὖ σοι προβαλῶ τι δεξιόν,

Εἴ σοι γράφοιτο πεντετάλαντός τις δίκη,

᾽Οπως ἂν αὐτὴν ἀφανίσειας εἰπέ μοι.

ΣΤΡΕΨΙΑΔΗΣ.

᾽Οπως ; ὅπως ; Οὐκ οἶδ'· ἀτὰρ ζητητέον.

760

ΣΩΚΡΑΤΗΣ.

Μή νυν περὶ σαυτὸν εἶλλε τὴν γνώμην αἰεί,
 Ἄλλ' ἀποχάλα τὴν φροντίδ' ἐς τὸν ἄερα,
 Δινόδετον ὥσπερ μηλολόνθην τοῦ ποδός.

ΣΤΡΕΨΙΑΔΗΣ.

Εὖρηκ' ἀφάνισιν τῆς δίκης σοφωτάτην,
 Ὡστ' αὐτὸν ὁμολογεῖν σ' ἐμοί.

ΣΩΚΡΑΤΗΣ.

Ποίαν τινά ; 765

ΣΤΡΕΨΙΑΔΗΣ.

Ἢδη παρὰ τοῖσι φαρμακοπώλαις τὴν λίθον
 Ταύτην ἐόρακας, τὴν καλήν, τὴν διαφανῆ,
 Ἀφ' ἧς τὸ πῦρ ἄπτουσι ;

ΣΩΚΡΑΤΗΣ.

Τὴν ὕαλον λέγεις ;

ΣΤΡΕΨΙΑΔΗΣ.

Ἔγωγε. Φέρε, τί δῆτ' ἂν, εἰ ταύτην λαβὼν,
 Ὅποτε γράφοιτο τὴν δίκην ὁ γραμματεὺς, 770
 Ἀπωτέρω σιὰς ὧδε πρὸς τὸν ἥλιον
 Τὰ γράμματ' ἐκτῆξαιμι τῆς ἐμῆς δίκης ;

ΣΩΚΡΑΤΗΣ.

Σοφῶς γε νῆ τὰς Χάριτας.

ΣΤΡΕΨΙΑΔΗΣ.

Οἴμ' ὥς ἦδομαι

Ὅτι πεντετάλαντος διαγέγραπταί μοι δίκη.

ΣΩΚΡΑΤΗΣ.

Ἄγε δὴ ταχέως τουτὶ ξυνάρπασον.

ΣΤΡΕΨΙΑΔΗΣ.

Τὸ τί ; 775

ΣΩΚΡΑΤΗΣ.

Ὅπως ἀποστρέψαις ἂν ἀντιδίκων δίκην,
Μέλλων ὀφλήσειν, μὴ παρόντων μαρτύρων.

ΣΤΡΕΨΙΑΔΗΣ.

Φαυλότατα καὶ ῥᾶσ'.

ΣΩΚΡΑΤΗΣ.

Εἰπέ δή.

ΣΤΡΕΨΙΑΔΗΣ.

Καὶ δὴ λέγω·

Εἰ πρόσθεν ἔτι μιᾶς ἐνεστώσης δίκης,
Πρὶν τὴν ἐμὴν καλεῖσθ', ἀπαγξαίμην τρέχων. 780

ΣΩΚΡΑΤΗΣ.

Οὐδὲν λέγεις.

ΣΤΡΕΨΙΑΔΗΣ.

Νῆ τοὺς θεοὺς ἔγωγ', ἐπεὶ
Οὐδεὶς κατ' ἐμοῦ τεθνεῶτος εἰσάξει δίκην.

ΣΩΚΡΑΤΗΣ.

Ἵθλεις· ἅπερῶ', οὐκ ἂν διδαξαίμην σ' ἔτι.

ΣΤΡΕΨΙΑΔΗΣ.

Ὅτιν' τί; Ναὶ πρὸς τῶν θεῶν, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ.

Ἀλλ' εὐθύς ἐπιλήθαι σύ γ' αἶτ' ἂν καὶ μάθης· 785
Ἐπεὶ τί νυνὶ πρῶτον ἐδιδάχθης; λέγε.

ΣΤΡΕΨΙΑΔΗΣ.

Φέρ' ἴδω, τί μέντοι πρῶτον ἦν; τί πρῶτον ἦν;
Τίς ἦν ἐν ἧ ματιόμεθα μέντοι τᾶλφита;
Οἷμοι, τίς ἦν;

ΣΩΚΡΑΤΗΣ.

Οὐκ ἐς κόρακας ἀποφθερεῖ,
Ἐπιλησμότατον καὶ σκαιότατον γερόντιον; 790

ΣΤΡΕΨΙΑΔΗΣ.

Οἷμοι, τί οὖν δῆθ' ὁ κακοδαίμων πείσομαι ;
 Ἀπὸ γὰρ ὀλοῦμαι μὴ μαθὼν γλωττιστροφεῖν.
 Ἀλλ', ὦ Νεφέλαι, χρηστόν τι συμβουλεύσατε.

ΧΟΡΟΣ.

Ἡμεῖς μὲν, ὦ πρεσβῦτα, συμβουλευόμεν,
 Εἴ σοί τις υἱὸς ἔστιν ἐκτεθραμμένος, 795
 Πέμπειν ἐκεῖνον ἀντὶ σαυτοῦ μανθάνειν.

ΣΤΡΕΨΙΑΔΗΣ.

Ἀλλ' ἔστ' ἔμοιγ' υἱὸς καλὸς τε κάγαθός·
 Ἀλλ' οὐκ ἐθέλει γὰρ μανθάνειν, τί ἐγὼ πάθω ;

ΧΟΡΟΣ.

Σὺ δ' ἐπιτρέπεις ;

ΣΤΡΕΨΙΑΔΗΣ.

Εὐσωματεῖ γὰρ καὶ σφριγᾷ,
 Κᾶστ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας. 800
 Ἀτὰρ μέτειμί γ' αὐτόν· ἦν δὲ μὴ θέλῃ,
 Οὐκ ἔσθ' ὅπως οὐκ ἐξελῶ 'κ τῆς οἰκίας.
 Ἀλλ' ἐπανάμεινόν μ' ὀλίγον εἰσελθὼν χρόνον.

ΧΟΡΟΣ.

Ἄρ' αἰσθάνει πλεῖστα δι' ἡμᾶς ἀγάθ' αὐτίχ' ἔ-
 ξων 805

Μόνας θεῶν ; Ὡς

Ἐτοιμος ὅδ' ἔστιν ἅπαντα δρᾶν

Ὅσ' ἂν κελεύῃς.

Σὺ δ' ἀνδρὸς ἐκπεπληγμένου καὶ φανερώς ἐπὴρ-
 μένου 810

Γνοὺς ἀπολάψεις, ὃ τι πλεῖστον δύνασαι,

Ταχέως· φιλεῖ γὰρ πῶς τὰ τοιαῦθ' ἐτέρᾳ τρέ-
 πεσθαι.

ΣΤΡΕΨΙΑΔΗΣ.

Οὔτοι μὰ τὴν Ὀμίχλην ἔτ' ἐνταυθὶ μενεῖς·
Ἄλλ' ἔσθι' ἐλθὼν τοὺς Μεγακλέους κίονας. 815

ΦΕΙΔΙΠΠΙΔΗΣ.

ᾠ δαιμόνιε, τί χρῆμα πάσχεις, ὦ πάτερ ;
Οὐκ εὖ φρονεῖς μὰ τὸν Δία τὸν Ὀλύμπιον.

ΣΤΡΕΨΙΑΔΗΣ.

Ἴδού γ' ἰδού Δί' Ὀλύμπιον· τῆς μωρίας·
Τὸ Δία νομίζειν, ὄντα τηλικουτονί.

ΦΕΙΔΙΠΠΙΔΗΣ.

Τί δὲ τοῦτ' ἐγέλασας ἐτεόν ;

ΣΤΡΕΨΙΑΔΗΣ.

Ἐνθυμούμενος 820

ᾠ Οτι παιδάριον εἶ καὶ φρονεῖς ἀρχαῖκά.
ᾠ Ὅμως γε μὴν πρόσσελθ', ἵν' εἰδῆς πλείονα,
Καί σοι φράσω πράγμ' ὃ σὺ μαθὼν ἀνὴρ ἔσει.
ᾠ Ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα.

ΦΕΙΔΙΠΠΙΔΗΣ.

Ἴδού· τί ἔστιν ;

ΣΤΡΕΨΙΑΔΗΣ.

ᾠ Ὡμοσας νυνὶ Δία. 825

ΦΕΙΔΙΠΠΙΔΗΣ.

ᾠ Ἐγώ.

ΣΤΡΕΨΙΑΔΗΣ.

ᾠ Ὅρᾳς οὖν ὡς ἀγαθὸν τὸ μανθάνειν ;
Οὐκ ἔστιν, ὦ Φειδιππίδη, Ζεύς.

ΦΕΙΔΙΠΠΙΔΗΣ.

ᾠ Ἀλλὰ τίς ;

ΣΤΡΕΨΙΑΔΗΣ.

Δῖνος βασιλεύει, τὸν Δί' ἐξεληλακώς.

ΦΕΙΔΙΠΠΙΔΗΣ.

Αἰβοῦ, τί ληρεῖς ;

ΣΤΡΕΨΙΑΔΗΣ.

"Ισθι τοῦθ' οὕτως ἔχον.

ΦΕΙΔΙΠΠΙΔΗΣ.

Τίς φησι ταῦτα ;

ΣΤΡΕΨΙΑΔΗΣ.

Σωκράτης ὁ Μήλιος

830

Καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἔχνη.

ΦΕΙΔΙΠΠΙΔΗΣ.

Σὺ δ' εἰς τοσοῦτο τῶν μανιῶν ἐλήλυθας

"Ωστ' ἀνδράσιν πείθει χολῶσιν ;

ΣΤΡΕΨΙΑΔΗΣ.

Εὐστόμει,

Καὶ μηδὲν εἶπης φλαῦρον ἄνδρας δεξιούς

Καὶ νοῦν ἔχοντας· ὧν ὑπὸ τῆς φειδωλίας

835

'Απεκείρατ' οὐδεὶς πώποτ' οὐδ' ἠλείψατο

Οὐδ' εἰς βαλανεῖον ἦλθε λουσόμενος· σὺ δέ

"Ωσπερ τεθνεῶτος καταλόει μου τὸν βίον.

'Αλλ' ὡς τάχιστ' ἐλθὼν ὑπὲρ ἐμοῦ μάνθανε.

ΦΕΙΔΙΠΠΙΔΗΣ.

Τί δ' ἂν παρ' ἐκείνων καὶ μαθοὶ χρηστόν τις ἂν ; 840

ΣΤΡΕΨΙΑΔΗΣ.

"Αληθες ; ὅσαπερ ἔστ' ἐν ἀνθρώποις σοφά·

Γνώσει δὲ σαντὸν ὡς ἀμαθῆς εἶ καὶ παχύς.

'Αλλ' ἐπανάμεινόν μ' ὀλίγον ἐνταυθὶ χρόνον.

ΦΕΙΔΙΠΠΙΔΗΣ.

Οἷμοι, τί δράσω παραφρονοῦντος τοῦ πατρός ;

Πότερον παρανοίας αὐτὸν εἰσαγαγὼν ἔλω,

845

'Ἢ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω ;

ΣΤΡΕΨΙΑΔΗΣ.

Φέρ' ἴδω, σὺ τοῦτον τίνα νομίζεις; εἰπέ μοι.

ΦΕΙΔΙΠΠΙΔΗΣ.

Ἄλεκτρυόνα.

ΣΤΡΕΨΙΑΔΗΣ.

Καλῶς γε. Ταυτηνὶ δὲ τί;

ΦΕΙΔΙΠΠΙΔΗΣ.

Ἄλεκτρυόν'.

ΣΤΡΕΨΙΑΔΗΣ.

Ἄμφω ταυτό; καταγέλαστος εἶ.

Μή νυν τὸ λοιπὸν, ἀλλὰ τήνδε μὲν καλεῖν 850

Ἄλεκτρυάιναν, τουτονὶ δ' ἀλέκτορα.

ΦΕΙΔΙΠΠΙΔΗΣ.

Ἄλεκτρυάιναν; Ταῦτ' ἔμαθες τὰ δεξιά
Εἶσω παρελθὼν ἄρτι παρὰ τοὺς γηγενεῖς;

ΣΤΡΕΨΙΑΔΗΣ.

Χάτερά γε πόλλ'. ἀλλ' ὅ τι μάθοιμ' ἐκάστοτε,
Ἐπελανθανόμην ἂν εὐθύς ὑπὸ πλήθους ἐτῶν. 855

ΦΕΙΔΙΠΠΙΔΗΣ.

Διὰ ταῦτα δὴ καὶ θοῖμάτιον ἀπώλεσας;

ΣΤΡΕΨΙΑΔΗΣ.

Ἄλλ' οὐκ ἀπολώλεκ' ἀλλὰ καταπεφρόντικα.

ΦΕΙΔΙΠΠΙΔΗΣ.

Τὰς δ' ἐμβάδας ποῖ τέτροφας, ὧ' νόητε σύ;

ΣΤΡΕΨΙΑΔΗΣ.

Ὡσπερ Περικλῆς εἰς τὸ δέον ἀπώλεσα.

Ἄλλ' ἔθι, βάδιζ', ἴωμεν· εἶτα τῷ πατρὶ 860

Πειθόμενος ἐξάμαρτε· καὶ γὰρ τοί ποτε

Οἶδ' ἐξέτει σοι τραυλίσαντι πιθόμενος,

Ὅν πρῶτον ὀβολὸν ἔλαβον Ἑλιαστικόν,

Τούτου 'πριάμην σοι Διασίοις ἀμαξίδα.

ΦΕΙΔΙΠΠΙΔΗΣ.

Ἦ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει. 865

ΣΤΡΕΨΙΑΔΗΣ.

Εὐ γ' οὔτι ἐπείσθης. Δεῦρο δεῦρ', ὦ Σώκρατες,

Ἐξελθ'. ἄγω γάρ σοι τὸν υἱὸν τουτονί,

Ἀκονί' ἀναπείσας.

ΣΩΚΡΑΤΗΣ.

Νηπύτιος γάρ ἐστ' ἔτι,

Καὶ τῶν κρεμαθρῶν οὐ τρίβων τῶν ἐνθάδε.

ΦΕΙΔΙΠΠΙΔΗΣ.

Αὐτὸς τρίβων εἴης ἄν, εἰ κρεμαῖό γε. 870

ΣΤΡΕΨΙΑΔΗΣ.

Οὐκ ἐς κόρακας ; καταρᾷ σὺ τῷ διδασκάλῳ ;

ΣΩΚΡΑΤΗΣ.

Ἴδου κρέμαι', ὥς ἡλίθιον ἐφθέγγατο

Καὶ τοῖσι χείλεσιν διεῖρ'νηκόσιν.

Πῶς ἂν μάθοι ποθ' οὗτος ἀπόφευξιν δίκης

Ἦ κλῆσιν ἢ χαύνωσιν ἀναπειστηρίαν ; 875

Καίτοι ταλάντου τοῦτ' ἔμαθεν Ὑπέρβολος.

ΣΤΡΕΨΙΑΔΗΣ.

Ἀμέλει, δίδασκε· θυμόσοφός ἐστιν φύσει·

Εὐθύς γέ τοι παιδάριον ὃν τυννουτονί

Ἐπλαττεν ἔνδον οἰκίας ναῦς τ' ἔγλυφεν,

Ἀμαξίδας τε σκυτίνας εἰργάζετο, 880

Κὰκ τῶν σιδίων βατράχους ἐποίει πῶς δοκεῖς :

Ὅπως δ' ἐκείνῳ τὸ λόγῳ μαθήσεται,

Τὸν κρείττον', ὅστις ἐστί, καὶ τὸν ἥττονα,

Ὅς τᾶδिका λέγων ἀνατρέπει τὸν κρείττονα·

Ἐὰν δὲ μή, τὸν γοῦν ἄδικον πάσῃ τέχνῃ. 885

ΣΩΚΡΑΤΗΣ.

Αὐτὸς μαθήσεται παρ' αὐτοῖν τοῖν λόγοιιν.

ΣΤΡΕΨΙΑΔΗΣ.

Ἐγὼ δ' ἀπέσομαι· τοῦτο γοῦν μέμνησ', ὅπως
Πρὸς πάντα τὰ δίκαι' ἀντιλέγειν δυνήσεται.

ΔΙΚΑΙΟΣ.

Χώρει δευρί, δεῖξον σαντὸν
Τοῖσι θεαταῖς, καίπερ θρασὺς ὢν.

890

ΑΔΙΚΟΣ.

Ἴθ' ὅποι χρῆζεις. Πολὺ γὰρ μᾶλλον σ'
Ἐν τοῖς πολλοῖσι λέγων ἀπολῶ.

ΔΙΚΑΙΟΣ.

Ἀπολεῖς σύ; τίς ὢν;

ΑΔΙΚΟΣ.

Λόγος.

ΔΙΚΑΙΟΣ.

Ἦτιν γ' ὢν.

ΑΔΙΚΟΣ.

Ἀλλὰ σὲ νικῶ, τὸν ἐμοῦ κρείττω
Φάσκοντ' εἶναι.

ΔΙΚΑΙΟΣ.

Τί σοφὸν ποιῶν;

895

ΑΔΙΚΟΣ.

Γνώμας καινὰς ἐξευρίσκων.

ΔΙΚΑΙΟΣ.

Ταῦτα γὰρ ἀνθεῖ διὰ τουτουσί
Τοὺς ἀνοήτους.

ΑΔΙΚΟΣ.

Οὐκ, ἀλλὰ σοφούς.

ΔΙΚΑΙΟΣ.

Ἄπολῶ σε κακῶς.

ΑΔΙΚΟΣ.

Εἰπέ, τί ποιῶν;

ΔΙΚΑΙΟΣ.

Τὰ δίκαια λέγων.

901

ΑΔΙΚΟΣ.

Ἄλλ' ἀνατρέψω γαῦτ' ἀντιλέγων.

Οὐδὲ γὰρ εἶναι πάνν φημι δίκην.

ΔΙΚΑΙΟΣ.

Οὐκ εἶναι φής;

ΑΔΙΚΟΣ.

Φέρε γάρ, ποῦ 'στιν;

ΔΙΚΑΙΟΣ.

Παρὰ τοῖσι θεοῖς.

ΑΔΙΚΟΣ.

Πῶς δῆτα δίκης οὔσης ὁ Ζεὺς

Οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ

Δήσας;

905

ΔΙΚΑΙΟΣ.

Αἰβοῖ, τουτὶ καὶ δὴ

Χωρεῖ τὸ κακόν· δότε μοι λεκάνην.

ΑΔΙΚΟΣ.

Τυφογέρων εἴ κἀνάρμοστος.

ΔΙΚΑΙΟΣ.

Καταπύγων εἴ κἀναίσχυντος.

ΑΔΙΚΟΣ.

Ῥόδα μ' εἴρηκας.

ΔΙΚΑΙΟΣ.

Καὶ βωμολόχος.

910

ΑΔΙΚΟΣ.

Κρίνεσι στεφανοῖς.

ΔΙΚΑΙΟΣ.

Καὶ πατραλοίας.

ΑΔΙΚΟΣ.

Χρυσῷ πάττων μ' οὐ γιγνώσκεις.

ΔΙΚΑΙΟΣ.

Οὐ δῆτα πρὸ τοῦ γ', ἀλλὰ μολύβδῳ.

ΑΔΙΚΟΣ.

Νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί.

ΔΙΚΑΙΟΣ.

Θρασὺς εἶ πολλοῦ.

ΑΔΙΚΟΣ.

Σὺ δέ γ' ἀρχαῖος.

915

ΔΙΚΑΙΟΣ.

Διὰ σέ δὲ φοιτᾶν

Οὐδεὶς ἐθέλει τῶν μειρακίων.

Καὶ γνωσθήσει ποτ' Ἀθηναίοις

Οἷα διδάσκεις τοὺς ἀνοήτους.

ΑΔΙΚΟΣ.

Αὐχμεῖς αἰσχροῦς.

ΔΙΚΑΙΟΣ.

Σὺ δέ γ' εὖ πράττεις.

920

Καίτοι πρότερόν γ' ἐπτώχευες,

Τήλεφος εἶναι Μυσοῦς φάσκων,

Ἐκ πηριδίου

Γνώμας τρώγων Πανδελετείους.

ΑΔΙΚΟΣ.

ὦ μοι σοφίας ἧς ἐμνήσθης.

925

ΔΙΚΑΙΟΣ.

ὦ ὦμοι μανίας τῆς σῆς, πόλεώς θ',
 ὅστις σε τρέφει
 ἀνμαινόμενον τοῖς μαιρακίοις.

ΑΔΙΚΟΣ.

Οὐχὶ διδάξεις τοῦτον Κρόνος ὢν.

ΔΙΚΑΙΟΣ.

Εἵπερ γ' αὐτὸν σωθῆναι χρὴ
 Καὶ μὴ λαλιὰν μόνον ἀσκῆσαι.

930

ΑΔΙΚΟΣ.

Δεῦρ' ἵθι, τοῦτον δ' ἔα μαίνεσθαι.

ΔΙΚΑΙΟΣ.

Κλαύσει, τὴν χεῖρ' ἣν ἐπιβάλλῃς.

ΧΟΡΟΣ.

Παύσασθε μάχης καὶ λοιδορίας.

Ἄλλ' ἐπίδειξαι

935

Σύ τε τοὺς προτέρους αἵτ' ἐδίδασκες,

Σύ τε τὴν καινὴν

Παίδενσιν, ὅπως ἂν ἀκούσας σφῶν

Ἀντιλεγόντιν κρίνας φοιτᾷ.

ΔΙΚΑΙΟΣ.

Δρᾶν ταῦτ' ἐθέλω.

ΑΔΙΚΟΣ.

Κᾶγωγ' ἐθέλω.

ΧΟΡΟΣ.

Φέρε δὴ πότερος λέξει πρότερος ;

940

ΑΔΙΚΟΣ.

Τούτῳ δώσω.

Κᾶτ' ἐκ τούτων ὧν ἂν λέξη

Ῥηματίοισιν καινοῖς αὐτὸν

Καὶ διανοίαις κατατοξεύσω.

Τὸ τελευταῖον δ', ἣν ἀναγρούζη, 945

Τὸ πρόσωπον ἔπαν καὶ τῷ φαλμῷ

Κεντούμενος ὥσπερ ὑπ' ἀνθρηνῶν .

Ἵπὸ τῶν γνωμῶν ἀπολεῖται.

ΧΟΡΟΣ.

Νῦν δείξετον τῷ πισύνῳ τοῖς περιδεξίοις 949

Λόγοις καὶ φροντίσι καὶ γνωμοτύποις μερίμναις,

Ὅπότερος αὐτοῖν λέγων ἀμείνων φανήσεται.

Νῦν γὰρ ἅπας ἐνθάδε κίνδυνος ἀνεῖται σοφίας, 955

Ἦς πέρι τοῖς ἑμοῖς φίλοις ἔστιν ἀγὼν μέγιστος.

Ἄλλ' ὦ πολλοῖς τοὺς πρεσβυτέρους ἦθρεσι χρηστοῖς
στεφανώσας,

Ῥῆξον φωνὴν ἥτινι χαίρεις, καὶ τὴν σαυτοῦ φύσιν
εἰπέ. 960

ΔΙΚΑΙΟΣ.

Λέξω τοίνυν τὴν ἀρχαίαν παιδείαν, ὥς διέκειτο,

Ὅτ' ἐγὼ τὰ δίκαια λέγων ἤνθουν καὶ σωφροσύνη
νενόμιστο.

Πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξαντος μηδέν'
ἀκοῦσαι·

Εἴτα βαδίζειν ἐν ταῖσιν ὁδοῖς εὐτάκτως εἰς κιθα-
ριστοῦ

Τοὺς κωμήτας γυμνοὺς ἀθρόους, καὶ κριμνώδη κα-
τανίφοι. 965

Εἴτ' αὖ προμαθεῖν ᾄσμ' ἐδίδασκεν, τῷ μηρῷ μὴ
ξυνέχοντας,

Ἡ “Παλλάδα περσέπολιν δεινάν,” ἢ “Τηλέπο-
ρόν τι βόαμα,”

Ἐντειναμένους τὴν ἀρμονίαν, ἣν οἱ πατέρες πα-
ρέδωκαν.

Εἰ δέ τις αὐτῶν βωμολοχεύσαιτ' ἢ κάμψειεν τινα
καμπην,

Οἷας οἱ νῦν τὰς κατὰ Φρύνιν ταύτας τὰς δυσκο-
λοκάμπτους, 971

Ἐπειρίβετο τυπτόμενος πολλὰς ὥς τὰς Μούσας
ἀφανίζων.

Ἐν παιδοτρίβου δὲ καθίζοντας τὸν μηρὸν ἔδει
προβαλέσθαι

Τοὺς παῖδας, ὅπως τοῖς ἔξωθεν μηδὲν δείξειαν
ἀπηγνές·

Εἴτ' αὖ πάλιν αὖθις ἀνισταμένους συμψηῆσαι, καὶ
προνοεῖσθαι 975

Εἴθωλον τοῖσιν ἐρασταῖσιν τῆς ἥβης μὴ καταλεί-
πειν.

Ἡλείπατο δ' ἂν τοῦμφαλοῦ οὐδεὶς παῖς ὑπένερ-
θεν τότ' ἂν ὥστε

Τοῖς αἰδοίοισι δρόσος καὶ χνοῦς ὥσπερ μήλοισιν
ἐπὴνθει·

Οὐδ' ἂν μαλακὴν φυρασάμενος τὴν φωνὴν πρὸς
τὸν ἐραστὴν

Αὐτὸς ἑαυτὸν προαγωγεύων τοῖς ὀφθαλμοῖς ἐβά-
διζεν, 980

Οὐδ' ἂν ἐλέσθαι δειπνοῦντ' ἐξῆν κεφάλαιον τῆς
ῥαφανίδος,

Οὐδ' ἂν ἄνηθον τῶν πρεσβυτέρων ἀρπάζειν οὐδὲ
σέλινον,

Οὐδ' ὀψοφαγεῖν, οὐδὲ κιχλίζειν, οὐδ' ἴσχειν τῷ
πόδ' ἐναλλάξ.

ΛΔΙΚΟΣ.

Ἀρχαῖά γε καὶ Διπολιώδη καὶ τειτίγων ἀνά-
μεστα,
Καὶ Κηκείδου καὶ Βουφονίων.

ΔΙΚΑΙΟΣ.

Ἄλλ' οὖν ταῦτ' ἐστὶν ἐκεῖνα, 985
Ἐξ ὧν ἄνδρας Μαραθωνομάχας ἢ ἢ μὴ παίδευσις
ἔθρεψεν.

Σὺ δὲ τοὺς νῦν εὐθὺς ἐν ἱματίοις προδιδάσκεις
ἐντετυλίχθαι.

Ὡστε μ' ἀπάγγεσθ', ὅταν ὀρχεῖσθαι Παναθηναί-
οις δέον αὐτοὺς

Τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελῇ τῆς Τρι-
τογενείης.

Πρὸς ταῦτ', ὧ μειράκιον, θαρρῶν ἐμὲ τὸν κρείττω
λόγον αἰροῦ. 990

Κάπιστήσῃ μισεῖν ἀγορὰν καὶ βαλανείων ἀπέ-
χεσθαι

Καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι, καὶ σκώπτῃ τίς
σε, φλέγεσθαι.

Καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπανίστασθαι
προσιούσιν,

Καὶ μὴ περὶ τοὺς σαντοῦ γονέας σκαιουργεῖν,
ἄλλο τε μηδὲν

Αἰσχρὸν ποιεῖν, ὅτι τῆς Αἰδοῦς μέλλεις τᾶγαλμ'
ἀναπλάττειν. 995

Μηδ' εἰς ὀρχηστρίδος εἰσάττειν, ἵνα μὴ πρὸς ταῦτα
κεχηνώς,

Μήλω βληθεὶς ὑπὸ πορνιδίου, τῆς εὐκλείας ἀπο-
θραυσθῆς.

Μηδ' ἀντειπεῖν τῷ πατρὶ μηδέν, μηδ' Ἰαπετὸν
καλέσαντα

Μνησικακῆσαι τὴν ἡλικίαν, ἐξ ἧς ἐνεοττοτροφή-
θης.

ΔΙΙΚΟΣ.

Εἰ ταῦτ', ὦ μειράκιον, πείσει τούτῳ, νη τὸν Διό-
νυσον 1000

Τοῖς Ἰπποκράτους υἱέσιν εἵξεις, καί σε καλοῦσι
βλιτομάμαν.

ΔΙΚΑΙΟΣ.

Ἄλλ' οὖν λιπαρός γε καὶ εὐανθῆς ἐν γυμνασίοις
διατρίψεις,

Οὐ στωμύλλων κατὰ τὴν ἀγορὰν τριβολεκτράπελ',
οἷάπερ οἱ νῦν,

Οὐδ' ἐλκόμενος περὶ πραγματίου γλισχραντιλογε-
ξεπιτρίπτου.

Ἄλλ' εἰς Ἀκαδήμειαν κατιῶν ὑπὸ ταῖς μορίαις
ἀποθρέξει 1005

Στεφανωσάμενος καλάμῳ λευκῷ μετὰ σώφρονος
ἡλικιώτου,

Μίλακος ὄζων καὶ ἀπραγμοσύνης καὶ λεύκης φυλ-
λοβολούσης,

Ἦρος ἐν ὥρᾳ χαίρων, ὅποτεν πλάτανος πτελέα
ψιθυρίζει.

Ἦν ταῦτα ποιῆς ἀγὰ φράζω,

Καὶ πρὸς τούτοις προσέχης τὸν νοῦν, 1010

Ἐξεις αἰεὶ στήθεος λιπαρόν,

Χροιάν λευκὴν, ὦμους μεγάλους,

Γλῶτταν βαιάν, πυγὴν μεγάλην,

Πόσθην μικράν.

Ἦν δ' ἄπερ οἱ νῦν ἐπιτηδεύης, 1015
 Πρῶτα μὲν ἕξεις χοροῖαν ὠχράν,
 Ὡμους μικρούς, στήθος λεπτόν,
 Γλῶττιαν μεγάλην, πυγὴν μικράν,
 Κωλῆν μεγάλην, ψήφισμα μακρόν,
 Καὶ σ' ἀναπείσει
 Τὸ μὲν αἰσχρόν ἅπαν καλὸν ἡγεῖσθαι, 1020
 Τὸ καλὸν δ' αἰσχρόν·
 Καὶ πρὸς τούτοις τῆς Ἀντιμάχου
 Καταπυγοςύνης ἀναπλήσει.

ΧΟΡΟΣ.

Ὡ καλλίπυργον σοφίαν κλεινοτάτην ἐπασκῶν, 1024
 Ὡς ἡδύ σου τοῖσι λόγοις σῶφρον ἐπεστὶν ἄνθος.
 Εὐδαίμονες δ' ἦσαν ἄρ' οἱ ζῶντες τότε ἐπὶ τῶν
 προτέρων.

Πρὸς οὖν τάδ', ὧ κομποπρεπῇ μοῦσαν ἔχων, 1030
 Δεῖ σε λέγειν τι καινόν, ὥς εὐδοκίμηκεν ἀνὴρ.
 Δεινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτόν,
 Εἶπερ τὸν ἄνδρ' ὑπερβαλεῖ καὶ μὴ γέλωτ' ὀφλή-
 σεις. 1035

ΑΔΙΚΟΣ.

Καὶ μὴν πάλαι γ' ἐπνιγόμεν τὰ σπλάγχνα, καπε-
 θύμουν

Ἄπαντα ταῦτ' ἐναντίαις γνώμασι συνταράξαι.
 Ἐγὼ γὰρ ἦτιων μὲν λόγος δι' αὐτὸ τοῦτ' ἐκλήθη
 Ἐν τοῖσι φροντισταῖσιν, ὅτι πρῶτιστος ἐπενόησα
 Καὶ τοῖς νόμοις καὶ ταῖς δίκαις τ' ἀναντί' ἀντιλέ-
 ξαι. 1040

Καὶ τοῦτο πλεῖν ἢ μυρίων ἔστ' ἄξιον στατήρων,
 Αἰρούμενον τοὺς ἦτιονας λόγους ἔπειτα νικᾶν.

Σκέψαι δὲ τὴν παιδευσιν ἣ πέποιθεν ὥς ἐλέγξω·
 "Οστις σε θερμῷ φησι λοῦσθαι πρῶτον οὐκ ἐάσειν.
 Καίτοι τίνα γνώμην ἔχων ψέγεις τὰ θερμὰ λου-
 τρά; 1045

ΔΙΚΑΙΟΣ.

"Οτιῇ κάκιστόν ἐστι καὶ δειλὸν ποιεῖ τὸν ἄνδρα.

ΑΔΙΚΟΣ.

"Επίσχε· εὐθὺς γάρ σε μέσον ἔχω λαβὼν ἄφυκτον.
 Καί μοι φράσον, τῶν τοῦ Διὸς παίδων τίν' ἄνδρ'
 ἄριστον

Ψυχὴν νομίζεις, εἰπέ, καὶ πλείστους πόνοὺς πονῆ-
 σαι;

ΔΙΚΑΙΟΣ.

"Εγὼ μὲν οὐδέν' "Ηρακλέους βελτίον' ἄνδρα κρί-
 νω. 1050

ΑΔΙΚΟΣ.

Ποῦ ψυχρὰ δῆτα πώποτ' εἶδες "Ηράκλεια λουτρά;
 Καίτοι τίς ἀνδρειότερος ἦν;

ΔΙΚΑΙΟΣ.

Ταῦτ' ἐστὶ ταῦτ' ἐκεῖνα,

"Α τῶν νεανίσκων ἀεὶ δι' ἡμέρας λαλούντων
 Πλῆρες τὸ βαλανεῖον ποιεῖ, κενὰς δὲ τὰς παλαί-
 στρας.

ΑΔΙΚΟΣ.

Εἴτ' ἐν ἀγορᾷ τὴν διατριβὴν ψέγεις· ἐγὼ δ' ἐπαι-
 νῶ. 1055

Εἰ γὰρ πονηρὸν ἦν, "Ομηρος οὐδέποτ' ἂν ἐποίει
 Τὸν Νέστορ' ἀγορητὴν ἂν οὐδὲ τοὺς σοφοὺς ἄ-
 παντας.

"Ανειμι δῆτ' ἐντεῦθεν εἰς τὴν γλῶτταν, ἦν ὁδὸς μὲν

Οὐ φησι χρῆναι τοὺς νέους ἀσκεῖν, ἐγὼ δὲ φημί.
 Καὶ σωφρονεῖν αὖ φησὶ χρῆναι· δύο κακὰ με-
 γίστω. 1060

Ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πρόποι' εἶδες ἤδη
 Ἀγαθὸν τι γενόμενον, φράσον, καὶ μ' ἐξέλεγξον
 εἰπὼν.

ΔΙΚΑΙΟΣ.

Πολλοῖς. Ὁ γοῦν Πηλεὺς ἔλαβε διὰ τοῦτο τὴν
 μάχαιραν.

ΑΔΙΚΟΣ.

Μάχαιραν; ἀστεῖόν γε κέρδος ἔλαβεν ὁ κακοδαί-
 μων.

ὑπερβολος δ' οὐκ τῶν λύχνων πλεῖν ἢ τάλαντα
 πολλὰ 1065

Εἴληφε διὰ πονηρίαν, ἀλλ' οὐ μὰ Δί' οὐ μάχαι-
 ραν.

ΔΙΚΑΙΟΣ.

Καὶ τὴν Θέτιν γ' ἔγρημε διὰ τὸ σωφρονεῖν ὁ Πη-
 λεύς.

ΑΔΙΚΟΣ.

Καὶ' ἀπολιποῦσά γ' αὐτὸν ὄχρε'· οὐ γὰρ ἦν ὑβρι-
 στής

Οὐδ' ἡδὺς ἐν τοῖς στρώμασιν τὴν νύκτα παννυχί-
 ζειν·

Γυνὴ δὲ σιναμωρουμένη χαίρει· σὺ δ' εἴ κρόνιπ-
 πος. 1070

Σκέψαι γὰρ, ὦ μειράκιον, ἐν τῷ σωφρονεῖν ἅπαν-
 τα

Ἄνεστιν, ἡδονῶν θ' ὅσων μέλλεις ἀποστερεῖσθαι,
 Παίδων, γυναικῶν, κοιτᾶβων, ὄψων, πότων, καχα-
 συῶν.

Καίτοι τί σοι ζῆν ἄξιον, τούτων ἐὰν στερηθῆς;
 Εἶεν. Πάρειμι' ἐντεῦθεν ἐς τὰς τῆς φύσεως ἀνάγ-
 κας. 1075

Ἡμαρτες, ἡράσθης, ἐμοίχευσάς τι, καὶ ἐλήφθης·
 Ἀπόλωλας· ἀδύνατος γὰρ εἶ λέγειν. Ἐμοὶ δ'
 ὁμιλῶν,

Χρῶ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδὲν αἰσχρὸν
 Μοιχὸς γὰρ ἦν τύχης ἀλούς, τὰδ' ἀντερεῖς πρὸς
 αὐτόν,

Ὡς οὐδὲν ἡδίκηκας· εἴτ' εἰς τὸν Δί' ἐπανενεγ-
 κεῖν, 1080

Κακεῖνος ὡς ἦτιων ἔρωτός ἐστι καὶ γυναικῶν·
 Καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μεῖζον ἂν δύναιο;

ΔΙΚΑΙΟΣ.

Τί δ' ἦν ῥαφανιδωθῇ πιθόμενός σοι τέφρα τε τι-
 θῇ;

Ἐξεῖ τίνα γνώμην λέγειν, τὸ μὴ εὐρύπρωκτος εἶ-
 ναι;

ΑΔΙΚΟΣ.

Ἦν δ' εὐρύπρωκτος ἦ, τί πείσεται κακόν; 1085

ΔΙΚΑΙΟΣ.

Τί μὲν οὖν ἂν ἔτι μεῖζον πάθοι τούτου ποτέ;

ΑΔΙΚΟΣ.

Τί δῆτ' ἔρεῖς, ἦν τοῦτο νικηθῆς ἐμοῦ;

ΔΙΚΑΙΟΣ.

Σιγήσομαι. Τί δ' ἄλλο;

ΑΔΙΚΟΣ.

Φέρε δὴ μοι φράσον·

Συνηγοροῦσιν ἐκ τίνων;

ΔΙΚΑΙΟΣ.

Ἐξ εὐρυπρώκτων.

ΑΔΙΚΟΣ.

Πείθομαι.

1090

Τί δαί; τραγωδοῦς' ἐκ τίνων;

ΔΙΚΑΙΟΣ.

Ἐξ εὐρυπρώκτων.

ΑΔΙΚΟΣ.

Εὖ λέγεις.

Δημηγοροῦσι δ' ἐκ τίνων;

ΔΙΚΑΙΟΣ.

Ἐξ εὐρυπρώκτων.

ΑΔΙΚΟΣ.

Ἄρα δῆτ'

Ἔγνωκας ὥς οὐδὲν λέγεις;

1096

Καὶ τῶν θεατῶν ὁπότεροι

Πλείους σκόπει.

ΔΙΚΑΙΟΣ.

Καὶ δὴ σκοπῶ.

ΑΔΙΚΟΣ.

Τί δῆθ' ὁρᾷς;

ΔΙΚΑΙΟΣ.

Πολὺ πλείονας, νῆ τοὺς θεούς,

Τοὺς εὐρυπρώκτους· τουτονὶ

Γοῦν οἶδ' ἐγὼ κάκεινον

1100

Καὶ τὸν κομήτην τουτονί.

ΑΔΙΚΟΣ.

Τί δῆτ' ἔρεῖς;

ΔΙΚΑΙΟΣ.

Ἐπτήμεθ', ὧ κινούμενοι,

Πρὸς τῶν θεῶν δέξασθέ μου

Θοιμάτιον, ὥς

Ἐξαντομολῶ πρὸς ὑμᾶς.

ΣΩΚΡΑΤΗΣ.

Τί δῆτα ; πότερα τοῦτον ἀπάγεσθαι λαβὼν 1105

Βούλει τὸν υἱόν, ἢ διδάσκω σοι λέγειν ;

ΣΤΡΕΨΙΑΔΗΣ.

Δίδασκε καὶ κόλαζε, καὶ μέμνησ' ὅπως

Εὖ μοι στομώσεις αὐτόν, ἐπὶ μὲν θᾶτερα

Οἶαν δικιδίοις, τὴν δ' ἑτέραν αὐτοῦ γνάθον

Στόμωσον οἶαν ἐς τὰ μείζω πράγματα 1110

ΣΩΚΡΑΤΗΣ.

Ἀμέλει, κομιεῖ τοῦτον σοφιστὴν δεξιόν.

ΣΤΡΕΨΙΑΔΗΣ.

᾽Ωχρόν μὲν οὖν ἔγωγε καὶ κακοδαίμονα.

ΧΟΡΟΣ.

Χωρεῖτέ νυν. Οἶμαι δέ σοι ταῦτα μεταμελήσειν.

Τοὺς κριτὰς αἶ κερδανούσιν, ἣν τι τόνδε τὸν χο-
ρὸν 1115

᾽Ωφελῶς' ἐκ τῶν δικαίων, βουλόμεσθ' ἡμεῖς φρά-
σαι.

Πρῶτα μὲν γάρ, ἣν νεᾶν βούλησθ' ἐν ᾧρα τοὺς
ἀγρούς,

᾽Γσομεν πρώτοισιν ὑμῖν, τοῖσι δ' ἄλλοις ὕστερον.

Εἵτα τὸν καρπὸν τε καὶ τὰς ἀμπέλους φυλάξομεν,

᾽Ωστε μήτ' αὐχμὸν πιέζειν μήτ' ἄγαν ἐπομβρί-
αν. 1120

Ἦν δ' ἀτιμάσῃ τις ἡμᾶς θνητὸς ὧν οὐσας θεάς,

Προσχέτω τὸν νοῦν, πρὸς ἡμῶν οἷα πείσεται κα-
κά,

Λαμβάνων οὐτ' οἶνον οὐτ' ἄλλ' οὐδὲν ἐκ τοῦ χω-
ρίου.

Ἡνίκ' ἂν γὰρ αἶ τ' ἐλᾶαι βλαστάνωσ' αἶ τ' ἄμ-
πελοι,

Ἀποκεκόψονται· τοιαύταις σφενδόναις παιήσο-
μεν. 1125

Ἦν δὲ πλινθεύοντ' ἰδωμεν, ὕσομεν καὶ τοῦ τέγους
Τὸν κέραμον αὐτοῦ χαλάζαις στρογγύλαις συν-
τρίβομεν.

Κἂν γαμῇ ποτ' αὐτὸς ἢ τῶν ξυγγενῶν ἢ τῶν φί-
λων,

Ἔσομεν τὴν νύκτα πᾶσαν· ὥστ' ἴσως βουλήσεται
Κἂν ἐν Αἰγύπτῳ τυχεῖν ὦν μᾶλλον ἢ κρῖναι κα-
κῶς. 1130

ΣΤΡΕΨΙΑΔΗΣ.

Πέμπτη, τειρᾶς, τρίτη, μετὰ ταύτην δευτέρα,

Εἰθ', ἣν ἐγὼ μάλιστα πασῶν ἡμερῶν.

Λέδοικα καὶ πέφρικα καὶ βδελύττομαι,

Εὐθὺς μετὰ ταύτην ἔστ' ἔνη τε καὶ νέα.

Πᾶς γάρ τις ὁμνυσ', οἷς ὀφείλων τυγχάνω, 1135

Θεῖς μοι πρυτανεῖ' ἀπολεῖν μέ φησι κάξολεῖν,

Ἐμοῦ μέτρι' ἅττα καὶ δίκαι' αἰτουμένου·

“ὦ δαιμόνιε, τὸ μέν τι νυνὶ μὴ λάβης,

Τὸ δ' ἀναβαλοῦ μοι, τὸ δ' ἄφες,” οὐ φασὶν ποτε

Οὕτως ἀπολήψεσθ', ἀλλὰ λουδοροῦσί με 1140

Ὡς ἄδικός εἰμι, καὶ δικάσασθαί φασί μοι.

Νῦν οὖν δικαζέσθων· ὀλίγον γάρ μοι μέλει,

Εἵπερ μεμάθηκεν εἶ λέγειν Φειδιππίδης.

Τάχα δ' εἶσομαι κόψας τὸ φροντιστήριον.

Παῖ, ἡμί, παῖ παῖ.

ΣΩΚΡΑΤΗΣ.

Στρεψιάδην ἀσπάζομαι. 1145

ΣΤΡΕΨΙΑΔΗΣ.

Κᾶγωγέ σ'· ἀλλὰ τουτονὶ πρῶτον λαβέ.
Χρὴ γὰρ ἐπιθαιμάζειν τι τὸν διδάσκαλον.
Καί μοι τὸν υἱόν, εἰ μεμάθηκε τὸν λόγον
Ἐκεῖνον, εἴφ', ὃν ἀρτίως εἰσήγαγες.

ΣΩΚΡΑΤΗΣ.

Μεμάθηκεν.

ΣΤΡΕΨΙΑΔΗΣ.

Εὐ γ', ὃ παμβασίλει' Ἀπαιόλη. 1150

ΣΩΚΡΑΤΗΣ.

ᾠστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλῃ δίκην.

ΣΤΡΕΨΙΑΔΗΣ.

Κεῖ μάρτυρες παρῆσαν, ὅτ' ἐδανειζόμεν ;

ΣΩΚΡΑΤΗΣ.

Πολλῷ γε μᾶλλον, κἂν παρῶσι χίλιοι.

ΣΤΡΕΨΙΑΔΗΣ.

Βοάσομαί τᾶρα τὰν ὑπέριονον
Βοάν. Ἰὼ, κλάετ' ὃ ἴβολουσάται, 1155

Αὐτοί τε καὶ τὰρχαῖα καὶ τόκοι τόκων·
Οὐδὲν γὰρ ἂν με φλαῦρον ἐργάσαισθ' ἔτι·
Οἷος ἐμοὶ τρέφεται

Τοῖσδ' ἐνὶ δώμασι παῖς,
Ἀυφίηκει γλώττῃ λάμπων, 1160

Πρόβολος ἐμός, σωτὴρ δόμοις, ἐχθροῖς βλάβη,
Λυσανίας πατρῶων μεγάλων κακῶν·
Ὅν κάλεσον τρέχων ἐνδοθεν ὡς ἐμέ.

ᾠ τέκνον, ὃ παῖ, ἔξελθ' οἴκων, 1165
Ἄϊε σοῦ πατρός.

ΣΩΚΡΑΤΗΣ.

"Οδ' ἐκεῖνος ἀνήρ.

ΣΤΡΕΨΙΑΔΗΣ.

ῥΩ φίλος, ὦ φίλος.

ΣΩΚΡΑΤΗΣ.

ῥΑπιθι λαβὼν τὸν νύόν.

ΣΤΡΕΨΙΑΔΗΣ.

ῥΙὼ ἰὼ τέκνον.

ῥΙοὺ ἰοῦ.

1170

ῥΩς ἡδομαί σου πρῶτα τὴν χοιρὰν ἰδών.

Νῦν μέν γ' ἰδεῖν εἴ πρῶτον ἐξαρνητικός

Κἀντιλογικός, καὶ τοῦτο τοῦπιχώριον

ῥΑτεχνῶς ἐπανθεῖ, "τὸ τί λέγεις σύ;" καὶ δοκεῖν

ῥΑδικοῦντ' ἀδικεῖσθαι καὶ κακουργοῦντ', οἶδ' ὅ-

τι.

1175

ῥΕπὶ τοῦ προσώπου τ' ἐστὶν ῥΑττικὸν βλέπος.

Νῦν οὖν ὅπως σώσεις μ', ἐπεὶ ἀπώλεσας.

ΦΕΙΔΙΠΠΙΔΗΣ.

Φοβεῖ δὲ δὴ τί;

ΣΤΡΕΨΙΑΔΗΣ.

Τὴν ἔννην τε καὶ νέαν.

ΦΕΙΔΙΠΠΙΔΗΣ.

ῥΕνη γάρ ἐστι καὶ νέα τις ἡμέρα;

ΣΤΡΕΨΙΑΔΗΣ.

Εἰς ἣν γε θήσῃν τὰ πρυντανεῖά φασί μοι.

1180

ΦΕΙΔΙΠΠΙΔΗΣ.

ῥΑπολοῦς' ἄρ αὖθ' οἱ θέντες· οὐ γὰρ ἔσθ' ὅπως

Μί' ἡμέρα γένοιτ' ἂν ἡμέραι δύο.

ΣΤΡΕΨΙΑΔΗΣ.

Οὐκ ἂν γένοιτο;

ΦΕΙΔΙΠΠΙΔΗΣ.

Πῶς γάρ; εἰ μή πέρ γ' ἅμα
Αὐτὴ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή.

ΣΤΡΕΨΙΑΔΗΣ.

Καὶ μὴν νενόμισταί γ'.

ΦΕΙΔΙΠΠΙΔΗΣ.

Οὐ γὰρ, οἶμαι, τὸν νόμον 1185
"Ισασιν ὀρθῶς ὃ τι νοεῖ.

ΣΤΡΕΨΙΑΔΗΣ.

Νοεῖ δὲ τί;

ΦΕΙΔΙΠΠΙΔΗΣ.

Ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν.

ΣΤΡΕΨΙΑΔΗΣ.

Τουτὶ μὲν οὐδέν πω πρὸς ἔννην τε καὶ νέαν.

ΦΕΙΔΙΠΠΙΔΗΣ.

Ἐκεῖνος οὖν τὴν κλῆσιν εἰς δὺ' ἡμέρας

"Εθηκεν, εἷς γε τὴν ἔννην τε καὶ νέαν, 1190

"Ιν' αἱ θέσεις γίγνοντο τῇ νομηνίᾳ.

ΣΤΡΕΨΙΑΔΗΣ.

"Ινα δὴ τί τὴν ἔννην προσέθηκεν;

ΦΕΙΔΙΠΠΙΔΗΣ.

"Ιν', ὦ μέλε,

Παρόντες οἱ φεύγοντες ἡμέρα μιᾷ

Πρότερον ἀπαλλάττοινθ' ἐκόντες, εἰ δὲ μή,

"Εῷθεν ὑπανιῶντο τῇ νομηνίᾳ. 1195

ΣΤΡΕΨΙΑΔΗΣ.

Πῶς οὐ δέχονται δῆτα τῇ νομηνίᾳ

Ἀρχαὶ τὰ πρυτανεῖ', ἀλλ' ἔνῃ τε καὶ νέᾳ;

ΦΕΙΔΙΠΠΙΔΗΣ.

Ὅπερ οἱ προτένθαι γὰρ δοκοῦσί μοι ποιεῖν.

Ἰν' ὥς τάχιστα τὰ πρυτανεῖ' ὑφeloίαιο,
 Διὰ τοῦτο προϋτένθουσιν ἡμέρα μιᾷ. 1200

ΣΤΡΕΨΙΑΔΗΣ.

Εὖ γ', ὦ κακοδαίμονες, τί κάθησθ' ἀβέλτεροι,
 Ἡμέτερα κέρδη τῶν σοφῶν, ὄντες λίθοι,
 Ἀριθμός, πρόβατ' ἄλλως, ἀμφορῆς νενησμένοι;
 Ὡστ' εἰς ἑμαυτὸν καὶ τὸν υἱὸν τουτονὶ
 Ἐπ' εὐτυχίαισιν ἄστέον μὲν γκῶμιον. 1205
 Μάκαρ ὦ Στρεψιάδες,
 Αὐτός τ' ἔφυσ ὡς σοφός,
 Χοῖον τὸν υἱὸν τρέφεις, "
 Φήσουσι δὴ μ' οἱ φίλοι
 Χοῖ δημόται 1210
 Ζηλοῦντες ἥνίκ' ἂν σὺ νικᾷς λέγων τὰς δίκας.
 Ἄλλ' εἰσάγων σε βούλομαι πρῶτον ἐστιᾶσαι.

ΠΑΣΙΑΣ.

Εἴτ' ἄνδρα τῶν αὐτοῦ τι χρὴ προΐεναι;
 Οὐδέποτε γ', ἀλλὰ κρεῖττον ἦν εὐθὺς τότε 1215
 Ἀπερυθριᾶσαι μᾶλλον ἢ σχεῖν πράγματα,
 Ὅτε τῶν ἑμαυτοῦ γ' ἔνεκα νυνὶ χρημάτων
 Ἐλκω σε κλητεύσοντα, καὶ γενήσομαι
 Ἐχθρὸς ἔτι πρὸς τούτοισιν ἀνδρὶ δημότῃ.
 Αἰτὰρ οὐδέποτε γε τὴν πατρίδα καταισχυνῶ 1220
 Ζῶν, ἀλλὰ καλοῦμαι Στρεψιάδην

ΣΤΡΕΨΙΑΔΗΣ.

Τίς οὔτοςί;

ΠΑΣΙΑΣ.

Ἐς τὴν ἔνῃν τε καὶ νέαν.

ΣΤΡΕΨΙΑΔΗΣ.

Μαρτύρομαι,

“Οτι ἐς δὺ εἶπεν ἡμέρας. Τοῦ χρήματος ;

ΠΑΣΙΑΣ.

Τῶν δώδεκα μνῶν, ἃς ἔλαβες ὠνούμενος
Τὸν ψαρὸν ἵππον.

ΣΤΡΕΨΙΑΔΗΣ.

“Ἴππον ; οὐκ ἀκούετε, 1225

“Ον πάντες ὑμεῖς ἴστε μισοῦνθ’ ἱππικὴν.

ΠΑΣΙΑΣ.

Καὶ νῆ Δί’ ἀποδώσειν γ’ ἐπώμνυς τοὺς θεούς.

ΣΤΡΕΨΙΑΔΗΣ.

Μὰ τὸν Δί’· οὐ γάρ πω τότε’ ἐξηπίστατο
Φειδιππίδης μοι τὸν ἀκατάβλητον λόγον.

ΠΑΣΙΑΣ.

Νῦν δὲ διὰ τοῦτ’ ἔξαρκος εἶναι διανοεῖ ; 1230

ΣΤΡΕΨΙΑΔΗΣ.

Τί γὰρ ἄλλ’ ἂν ἀπολαύσαιμι τοῦ μαθήματος ;

ΠΑΣΙΑΣ.

Καὶ ταῦτ’ ἐθελήσεις ἀπομόσαι μοι τοὺς θεούς ;

ΣΤΡΕΨΙΑΔΗΣ.

Ποίους θεούς ;

ΠΑΣΙΑΣ.

Τὸν Δία, τὸν Ἑρμῆν, τὸν Ποσειδῶ.

ΣΤΡΕΨΙΑΔΗΣ.

Νῆ Δία,

Κἂν προσκαταθείην γ’, ὥστ’ ὁμόσαι, τριώβολον. 1235

ΠΑΣΙΑΣ.

Ἀπόλοιο τοίνυν ἔνεκ’ ἀναιδείας ἔτι.

ΣΤΡΕΨΙΑΔΗΣ.

Ἀλσὶν διασμηγθεῖς ὄναιτ’ ἂν οὔτοσί.

ΠΑΣΙΑΣ.

Οἴμ' ὡς καταγελᾶς.

ΣΤΡΕΨΙΑΔΗΣ.

"Εξ χοᾶς χωρήσεται.

ΠΑΣΙΑΣ.

Οὐ' τοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς
 Ἐμοῦ καταπροίξει.

ΣΤΡΕΨΙΑΔΗΣ.

Θαυμασίως ἦσθην θεοῖς, 1240

Καὶ Ζεὺς γέλοιος ὁμνύμενος τοῖς εἰδύσιν.

ΠΑΣΙΑΣ.

"Η μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην.
 Ἄλλ' εἴτ' ἀποδώσεις μοι τὰ χρήματ' εἴτε μή,
 Ἀπόπεμψον ἀποκρινάμενος.

ΣΤΡΕΨΙΑΔΗΣ.

"Εχε νυν ἦσυχος.

Ἐγὼ γὰρ αὐτίκ' ἀποκρινοῦμαι σοι σαφῶς. 1245

ΠΑΣΙΑΣ.

Τί σοι δοκεῖ δρᾶσιν;

ΜΑΡΤΤΣ.

Ἀποδώσειν μοι δοκεῖ.

ΣΤΡΕΨΙΑΔΗΣ.

Ποῦ 'σθ' οὗτος ἀπαιτῶν με τὰργύριον; Λέγε,
 Τουτί τί ἐστί;

ΠΑΣΙΑΣ.

Τοῦθ' ὃ τι ἐστί; κάρδοπος.

ΣΤΡΕΨΙΑΔΗΣ.

"Επειτ' ἀπαιτεῖς τὰργύριον τοιοῦτος ὢν;
 Οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί,
 "Οστις καλέσειε κάρδοπον τὴν καρδόπην. 1250

ΠΑΣΙΑΣ.

Οὐκ ἄρ' ἀποδώσεις ;

ΣΤΡΕΨΙΑΔΗΣ.

Ουχ, ὅσον γέ μ' εἰδέναι.

Οὐκουν ἀνύσας τι θαῖτιον ἀπολιταργιεῖς

Ἀπὸ τῆς θύρας ;

ΠΑΣΙΑΣ.

Ἄπειμι, καὶ τοῦτ' ἴσθ', ὅτι

Θήσω πρυτανεῦ' ἢ μηκέτι ζώην ἐγώ.

1255

ΣΤΡΕΨΙΑΔΗΣ.

Προσαποβαλεῖς ἄρ' αὐτὰ πρὸς ταῖς δώδεκα.

Καίτοι σε τοῦτό γ' οὐχὶ βούλομαι παθεῖν,

Ὅτι ἡ κάλεσας εὐηθικῶς τὴν κάρδοπον.

ΑΜΤΝΙΑΣ.

Ἰὼ μοί μοι.

ΣΤΡΕΨΙΑΔΗΣ.

Ἢ Εα.

Τίς οὐτοσί ποί' ἔσθ' ὁ θρηνῶν ; οὐ τί που

1260

Τῶν Καρκίνου τις δαιμόνων ἐφθέγξατο ;

ΑΜΤΝΙΑΣ.

Τί δ' ὅστις εἰμί, τοῦτο βούλεσθ' εἰδέναι ;

Ἀνὴρ κακοδαίμων.

ΣΤΡΕΨΙΑΔΗΣ.

Κατὰ σεαυτὸν νυν τρέπου

ΑΜΤΝΙΑΣ.

Ἦ σκληρὸν δαῖμον, ὃ τύχαι θραυσάντυγες

Ἰππων ἐμῶν· ὃ Παλλάς, ὥς μ' ἀπώλεσας.

1265

ΣΤΡΕΨΙΑΔΗΣ.

Τί δαί σε Τληπόλεμός ποί' εἵργασται κακόν ;

ΑΜΤΝΙΑΣ.

Μὴ σκῶπτέ μ', ὦ τᾶν, ἀλλὰ μοι τὰ χρήματα
Τὸν νύδ' ἀποδοῦναι κέλευσον ἃ ἔλαβεν,
Ἄλλως τε μέντοι καὶ κακῶς πεπραγότι.

ΣΤΡΕΨΙΑΔΗΣ.

Τὰ ποῖα ταῦτα χρήμαθ' ;

ΑΜΤΝΙΑΣ.

Ἄδανείσατο.

1270

ΣΤΡΕΨΙΑΔΗΣ.

Κακῶς ἄρ' ὄντως εἶχες, ὥς γ' ἐμοὶ δοκεῖς.

ΑΜΤΝΙΑΣ.

Ἵππους ἐλαύνων ἐξέπεσον νῆ' τοὺς θεούς.

ΣΤΡΕΨΙΑΔΗΣ.

Τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσών ;

ΑΜΤΝΙΑΣ.

Ληρῶ, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι ;

ΣΤΡΕΨΙΑΔΗΣ.

Οὐκ ἔσθ' ὅπως σύ γ' αὐτὸς ὑγιαίνεις.

ΑΜΤΝΙΑΣ.

Τί δαί ; 1275

ΣΤΡΕΨΙΑΔΗΣ.

Τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαί μοι δοκεῖς.

ΑΜΤΝΙΑΣ.

Σὺ δὲ νῆ' τὸν Ἑρμῆν προσκεκλήσεσθαί γέ μοι,
Εἰ μάποδώσεις τὰργύριον.

ΣΤΡΕΨΙΑΔΗΣ.

Κάτειπέ νυν,

+

Πότερα νομίζεις καινὸν αἰεὶ τὸν Δία

Ἵεν ὕδωρ ἐκάστοτ', ἢ τὸν ἥλιον

1280

Ἐλκειν κάτωθεν ταὐτὸ τοῦθ' ὕδωρ πάλιν ;

ΑΜΤΝΙΑΣ.

Οὐκ οἶδ' ἔγωγ' ὀπότερον, οὐδέ μοι μέλει.

ΣΤΡΕΨΙΑΔΗΣ.

Πῶς οὖν ἀπολαβεῖν τὰργύριον δίκαιος εἶ,
Εἰ μηδὲν οἶσθα τῶν μειεώρων πραγμάτων ;

ΑΜΤΝΙΑΣ.

Ἄλλ' εἰ σπανίζεις, τὰργυρίου μοι τὸν τόκον 1285
Ἀπόδος γε.

ΣΤΡΕΨΙΑΔΗΣ.

Τοῦτο δ' ἔσθ' ὁ τόκος τί θηρίον ;

ΑΜΤΝΙΑΣ.

Τί δ' ἄλλο γ' ἢ κατὰ μῆνα καὶ καθ' ἡμέραν
Πλέον πλέον τὰργύριον ἀεὶ γίγνεται,
Ἵπορρέοντος τοῦ χρόνου ;

ΣΤΡΕΨΙΑΔΗΣ.

Καλῶς λέγεις.

Τί δῆτα ; τὴν θάλατταν ἔσθ' ὅτι πλείονα 1290
Νυνὶ νομίζεις ἢ πρὸ τοῦ ;

ΑΜΤΝΙΑΣ.

Μὰ Δί', ἀλλ' ἴσην.

Οὐ γὰρ δίκαιον πλείον' εἶναι.

ΣΤΡΕΨΙΑΔΗΣ.

Κᾶτα πῶς

Αὕτη μέν, ὦ κακόδαιμον, οὐδὲν γίγνεται
Ἵπιρρέόντων τῶν ποταμῶν πλείων, σὺ δὲ
Ζητεῖς ποιῆσαι τὰργύριον πλεῖον τὸ σόν ; 1295
Οὐκ ἀποδιώξει σαντιὸν ἀπὸ τῆς οἰκίας ;
Φέρε μοι τὸ κέντρον.

ΑΜΤΝΙΑΣ.

Ταῦτ' ἐγὼ μαρτύρομαι.

ΣΤΡΕΨΙΑΔΗΣ.

Ἵπαγε, τί μέλλεις ; οὐκ ἐλάῃς, ᾧ σαμφόρα ;

ΑΜΤΝΙΑΣ.

Ταῦτ' οὐχ ὕβρις δῆι' ἐστίν ;

ΣΤΡΕΨΙΑΔΗΣ.

Ἄξεις ; ἐπιαλῶ

Κεντῶν ὑπὸ τὸν πρωκτὸν σε τὸν σειραφόρον. 1300

Φεύγεις ; ἔμελλον σ' ἄρα κινήσειν ἐγὼ

Αὐτοῖς τροχοῖς τοῖς σοῖσι καὶ ξυνωρίσιν.

ΧΟΡΟΣ.

Οἷον τὸ πραγμάτων ἐρᾶν φλαύρων· ὁ γὰρ

Γέρων ὃδ' ἐρασθεῖς

Ἀποστερηῆσαι βούλεται

1305

Τὰ χρήμαθ' ἃ δανείσατο·

Κοῦκ ἔσθ' ὅπως οὐ τήμερον

Λήψεται τι προᾶγμ', ὃ του-

Τον ποιήσει τὸν σοφιστὴν * *

* ὧν πανουργεῖν ἤρξατ', ἐξαίφνης λαβεῖν κα-
κόν τι. 1310

Οἶμαι γὰρ αὐτὸν αὐτίχ' εὐρήσειν ὅπερ

Πάλαι ποτ' ἐπέζει,

Εἶναι τὸν υἱὸν δεινόν οἱ

Γνώμας ἐναντίας λέγειν

Τοῖσιν δίκαιοις, ὥστε νι-

1315

κᾶν ἅπαντας οἷσπερ ἄν

Ξυγγένηται, κᾶν λέγῃ παμπόνηρ'.

Ἴσως δ' ἴσως βουλήσεται κάφωνον αὐτὸν εἶναι. 1320

ΣΤΡΕΨΙΑΔΗΣ.

Ἰοὺ Ἰού.

Ἦ γείτονες καὶ ξυγγενεῖς καὶ δημόται,

Ἀμυνάθειτέ μοι τυπτομένῳ πάσῃ τέχνῃ.
Οἷμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου.

᾽Ω μιარέ, τύπτεις τὸν πατέρα ;

ΦΕΙΔΙΠΠΙΔΗΣ.

Φῆμ', ὦ πάτερ. 1325

ΣΤΡΕΨΙΑΔΗΣ.

᾽Ορᾶθ' ὁμολογοῦνθ' ὅτι με τύπτει.

ΦΕΙΔΙΠΠΙΔΗΣ.

Καὶ μάλα

ΣΤΡΕΨΙΑΔΗΣ.

᾽Ω μιარὲ καὶ πατραλοῖα καὶ τοιχωρούχε.

ΦΕΙΔΙΠΠΙΔΗΣ.

Αὐθις με ταῦτ' ἀταῦτα καὶ πλείω λέγε.

᾽Αρ' οἶσθ' ὅτι χαίρω πόλλ' ἀκούων καὶ κακὰ ;

ΣΤΡΕΨΙΑΔΗΣ.

᾽Ω λακκόπρωκε.

ΦΕΙΔΙΠΠΙΔΗΣ.

Πάττε πολλοῖς τοῖς ῥόδοις. 1330

ΣΤΡΕΨΙΑΔΗΣ.

Τὸν πατέρα τύπτεις ;

ΦΕΙΔΙΠΠΙΔΗΣ.

Κἀποφανῶ γε νῆ Δία

᾽Ως ἐν δίκη σ' ἔτυπτον.

ΣΤΡΕΨΙΑΔΗΣ.

᾽Ω μιαρῶτατε,

Καὶ πῶς γένοιτ' ἂν πατέρα τύπτειν ἐν δίκη ;

ΦΕΙΔΙΠΠΙΔΗΣ.

Ἐγὼ γ' ἀποδείξω, καὶ σε νικήσω λέγων.

ΣΤΡΕΨΙΑΔΗΣ.

Τουτὶ σὺ νικήσεις ;

ΦΕΙΔΙΠΠΙΔΗΣ.

Πολύ γε καὶ ῥαδίως.

1335

Ἐλοῦ δ' ὁπότερον τοῖν λόγοιν βούλει λέγειν.

ΣΤΡΕΨΙΑΔΗΣ.

Ποίοιν λόγοιν ;

ΦΕΙΔΙΠΠΙΔΗΣ.

Τὸν κρείττον', ἢ τὸν ἥττονα

ΣΤΡΕΨΙΑΔΗΣ.

Ἐδίδαξάμην μέντοι σε νῆ Δί', ὦ μέλε,

Τοῖσιν δίκαιοις ἀντιλέγειν, εἰ ταῦτά γε

Μέλλεις ἀναπέσειν, ὡς δίκαιον καὶ καλὸν

1340

Τὸν πατέρα τύπτεισθ' ἔστιν ὑπὸ τῶν νείων.

ΦΕΙΔΙΠΠΙΔΗΣ.

Ἄλλ' οἶομαι μέντοι σ' ἀναπέσειν, ὥστε γε

Οὐδ' αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς.

ΣΤΡΕΨΙΑΔΗΣ.

Καὶ μὴν ὅ τι καὶ λέξεις ἀκοῦσαι βούλομαι.

ΧΟΡΟΣ.

Σὸν ἔργον, ὦ πρεσβῦτα, φροντίζειν ὅπη

1345

Τὸν ἄνδρα κρατήσεις,

Ὡς οὗτος, εἰ μή τῳ 'πεποίθην, οὐκ ἂν ἦν

Οὕτως ἀκόλαστος.

Ἄλλ' ἔσθ' ὅτι θρασύνεται · δῆλον γέ τοι

Τὸ λῆμα τὸ τάνδρός.

1350

Ἄλλ' ἐξ οἴτου τὸ πρῶτον ἤρξαθ' ἡ μάχη γενέσθαι

Ἡδὴ λέγειν χρὴ πρὸς χορόν · πάντως δὲ τοῦτο
δράσεις.

ΣΤΡΕΨΙΑΔΗΣ.

Καὶ μὴν ὅθεν γε πρῶτον ἤρξάμεσθα λαιδορεῖσθαι

Ἐγὼ φράσω · 'πειδὴ γὰρ εἰσιτώμεθ', ὥσπερ ἴστε,

Πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ 'κέ-
λευσα 1355

'Αἰσαι Σιμωνίδου μέλος, τὸν Κριόν, ὡς ἐπέχθη.
'Ο δ' εὐθέως ἀρχαῖον εἶν' ἔφασκε τὸ κιθαρίζειν
'Αἰδειν τε πίνονθ', ὥσπερ εἰ κάχρυς γυναικ' ἀλοῦ-
σαν.

ΦΕΙΔΙΠΠΙΔΗΣ.

Οὐ γὰρ τότ' εὐθύς χρῆν σ' ἄρα τύπτεσθαί τε καὶ
πατεῖσθαι,

'Αἰδειν κελεύονθ', ὥσπερ εἰ τέττιγας ἐστιῶντα ; 1361

ΣΤΡΕΨΙΑΔΗΣ.

Τοιαῦτα μέντοι καὶ τότ' ἔλεγεν ἔνδον, οἷά περ νῦν
Καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποιητήν.
Κἀγὼ μόλις μὲν, ἀλλ' ὅμως ἤνεσχόμην τὸ πρῶτον
'Επειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα
Τῶν Αἰσχύλου λέξαι τί μοι· καὶ οὗτος εὐθύ-
νῃ, 1367

“ Ἐγὼ γὰρ Αἰσχύλον νομίζω πρῶτον ἐν ποιηταῖς
Ψόφου πλέων, ἀξύστατον, στόμφακα, κρημνο-
ποιόν.”

Κάνταῦθα πῶς οἶσεθέ μου τὴν καρδίαν ὀρεχθεῖν,
“Ὅμως δὲ τὸν θυμὸν δακῶν ἔφην, Σὺ δ' ἄλλα
τούτων

Λέξον τι τῶν νεωτέρων, ἅττ' ἐστὶ τὰ σοφὰ ταῦ-
τα. 1371

'Ο δ' εὐθύς ἦσ' Εὐριπίδου ῥῆσιν τιν', ὡς ἐκίνει
'Αδελφός, ὃ 'λεξίκακε, τὴν ὁμομητρίαν ἀδελφήν.
Κἀγὼ οὐκέτ' ἐξηνεσχόμην, ἀλλ' εὐθύς ἐξαράττω
Πολλοῖς κακοῖς καὶ σχροῖσι· καὶ ἐντεῦθεν, οἷοι
εἰκός,

Ἦχος πρὸς ἔπος ἡριδόμεσθ'· εἴθ' οὗτος ἐπανα-
πηδᾷ, 1375

Κᾶπειτ' ἔφλα με κάσπόδει κᾶπνιγε κᾶπέτριβεν.

ΦΕΙΔΙΠΠΙΑΔΗΣ.

Οὐκουν δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖς,
Σοφώτατον;

ΣΤΡΕΨΙΑΔΗΣ.

Σοφώτατον γ' ἐκεῖνον, ὃ τί σ' εἶπω;
Ἀλλ' αὐθις αὖ τυπτήσομαι.

ΦΕΙΔΙΠΠΙΑΔΗΣ.

Νῆ τὸν Δί', ἐν δίκη γ' ἄν.

ΣΤΡΕΨΙΑΔΗΣ.

Καὶ πῶς δικαίως; ὅστις ὃ 'ναίσχυντέ σ' ἐξέθρε-
ψα, 1380

Αἰσθανόμενός σου πάντα τραυλίζοντος, ὃ τι νοοίης.

Εἰ μὲν γε βρῦν εἴποις, ἐγὼ γνούς ἄν πιεῖν ἐπέσχον·

Μαμμᾶν δ' ἄν αἰτήσαντος ἦκόν σοι φέρων ἄν ἄρ-
τον·

Κακῶν δ' ἄν οὐκ ἔφθης φράσαι, καγὼ λαβὼν
θύραζε

Ἐξέφερον ἄν καὶ προὔσχόμην σε· σὺ δ' ἐμὲ νῦν
ἀπάγχων 1385

Βοῶντα καὶ κεκραγόντ' ὅτι

Χεζητιώην, οὐκ ἔτλης.

Ἦξω 'ξενεγκεῖν, ὃ μιαρῆ,

Θύραζε μ', ἀλλὰ πνιγόμενος

Αὐτοῦ 'ποίησα κακῶν. 1390

ΧΟΡΟΣ.

Οἶμαί γε τῶν νεωτέρων τὰς καρδίας

Πηδᾷ, ὃ τι λέξει.

Εἰ γὰρ τοιαῦτά γ' οὗτος ἐξεργασμένος

Λαλῶν ἀναπέσει,

Τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἂν

1395

Ἀλλ' οὐδ' ἐρεβίνθου.

Σὸν ἔργον, ὦ καινῶν ἐπῶν κινητὰ καὶ μοχλευτά,

Πειθῶ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια.

ΦΕΙΔΙΠΠΙΔΗΣ.

Ὡς ἡδὺ καινοῖς πράγμασιν καὶ δεξιοῖς ὀμιλεῖν,

Καὶ τῶν καθεστώτων νόμων ὑπερφρονεῖν δύνα-
σθαι.

1400

Ἐγὼ γὰρ ὅτε μὲν ἱππικῇ τὸν νοῦν μόνον προσ-
εἶχον,

Οὐδ' ἂν τρί' εἶπεῖν ῥήμαθ' οἷός τ' ἦ πρὶν ἐξαμαρ-
τεῖν.

Νυνὶ δ' ἐπειδὴ μ' οὐτοσὶ τούτων ἔπαυσεν αὐτός,

Γνώμαῖς δὲ λεπταῖς καὶ λόγοις ξύνειμι καὶ μερί-
μναις,

Οἶμαι διδάξειν ὥς δίκαιον τὸν πατέρα κολά-
ζειν.

1405

ΣΤΡΕΨΙΑΔΗΣ.

Ἴππευε τοίνυν νῆ Δί', ὥς ἔμοιγε κρεῖττόν ἐστιν

Ἴππων τρέφειν τέθριππον ἢ τυπτόμενον ἐπιτρι-
βῆναι.

ΦΕΙΔΙΠΠΙΔΗΣ.

Ἐκεῖσε δ' ὁθεν ἀπέσχισάς με τοῦ λόγου μέτειμι,

Καὶ πρῶτ' ἐρήσομαί σε τουτί· παῖδά μ' ὄντ' ἔ-
τυπτες;

ΣΤΡΕΨΙΑΔΗΣ.

Ἐγωγέ σ', εὐνοῶν τε καὶ κηδόμενος.

ΦΕΙΔΙΠΠΙΔΗΣ.

Εἰπέ δὴ μοι, 1410

Οὐ καμέ σοι δίκαιόν ἐστιν εὐνοεῖν ὁμοίως,
 Τύπτειν τ', ἐπειδήπερ γε τοῦτ' ἔστ' εὐνοεῖν, τὸ
 τύπτειν ;

Πῶς γὰρ τὸ μὲν σῶμα χρὴ πληγῶν ἀθῶον
 εἶναι,

Τοῦμὸν δὲ μή ; καὶ μὴν ἔφυν ἐλεύθερός γε καγώ.
 Κλάουσι παῖδες, πατέρα δ' οὐ κλάειν δοκεῖς ; 1415
 Φήσεις νομίζεσθαί γε παιδὸς τοῦτο τοῦργον εἶναι ;
 Ἐγὼ δέ γ' ἀντεῖποιμ' ἂν ὥς δις παῖδες οἱ γέροντες·
 Εἰκὸς δὲ μᾶλλον τοὺς γέροντας ἢ νέους τι κλάειν,
 Ὅσῳπερ ἐξαμαρτάνειν ἤττον δίκαιον αὐτούς.

ΣΤΡΕΨΙΑΔΗΣ.

Ἄλλ' οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο πά-
 σχειν. 1420

ΦΕΙΔΙΠΠΙΔΗΣ.

Οὐκουν ἀνὴρ ὁ τὸν νόμον θεῖς τοῦτον ἦν τὸ πρῶ-
 •τον,

Ὡσπερ σὺ καγώ, καὶ λέγων ἐπειθε τοὺς παλαι-
 ούς ;

Ἦττον τί δῆτ' ἔξεστι καμοὶ καινὸν αὐτὸ λοιπὸν
 Θεῖναι νόμον τοῖς υἱέσιν, τοὺς πατέρας ἀντιτύ-
 πτειν ;

Ὅσας δὲ πληγὰς εἴχομεν πρὶν τὸν νόμον τεθῆ-
 ναι, 1425

Ἀφίεμεν, καὶ δίδομεν αὐτοῖς προῖκα συγκεκόφθαι.
 Σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τᾶλλα τὰ βοτὰ
 ταυτί,

Ὡς τοὺς πατέρας ἀμύνεται· καίτοι τί διαφέρουσιν

Ἡμῶν ἐκεῖνοι, πλὴν ὅτι ψηφίσματ' οὐ γράφουσιν;

ΣΤΡΕΨΙΑΔΗΣ.

Τί δῆτ', ἐπειδὴ τοὺς ἀλεκτρυόνας ἅπαντα μι-
μεῖ, 1430

Οὐκ ἐσθίεις καὶ τὴν κόπρον καπὶ ξύλου καθεύ-
δεις;

ΦΕΙΔΙΠΠΙΔΗΣ.

Οὐ ταυτόν, ὦ τᾶν, ἐστίν, οὐδ' ἂν Σωκράτει δοκοίη.

ΣΤΡΕΨΙΑΔΗΣ.

Πρὸς ταῦτα μὴ τύπτ'· εἰ δὲ μή, σαντόν ποτ' αἰ-
τιάσει.

ΦΕΙΔΙΠΠΙΔΗΣ.

Καὶ πῶς;

ΣΤΡΕΨΙΑΔΗΣ.

Ἐπεὶ σὲ μὲν δίκαιός εἰμ' ἐγὼ κολάζειν,
Σὺ δ', ἣν γένηταί σοι, τὸν υἱόν.

ΦΕΙΔΙΠΠΙΔΗΣ.

Ἦν δὲ μὴ γένηται, 1435

Μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγγανὼν τεθνήξεις.

ΣΤΡΕΨΙΑΔΗΣ.

Ἐμοὶ μὲν, ὦνδρες ἥλικες, δοκεῖ λέγειν δίκαια·

Κᾶμοιγε συγχωρεῖν δοκεῖ τούτοις ἀπειρικῇ·

Κλάειν γὰρ ἡμᾶς εἰκός ἐστ', ἣν μὴ δίκαια δρῶμεν.

ΦΕΙΔΙΠΠΙΔΗΣ.

Σκέψαι δὲ χάτέραν ἔτι γνώμην.

ΣΤΡΕΨΙΑΔΗΣ.

Ἀπὸ γὰρ ὀλοῦμαι. 1440

ΦΕΙΔΙΠΠΙΔΗΣ.

Καὶ μὴν ἴσως γ' οὐκ ἀχθέσει παθὼν ἃ νῦν πέ-
πονθας.

ΣΤΡΕΨΙΑΔΗΣ.

Πῶς δὴ; δίδαξον γὰρ τί μ' ἐκ τούτων ἐπωφελή-
σεις.

ΦΕΙΔΙΠΠΙΔΗΣ.

Τὴν μητέρ' ὥσπερ καὶ σὲ τυπτήσω.

ΣΤΡΕΨΙΑΔΗΣ.

Τί φῆς; τί φῆς σύ;
Τοῦθ' ἕτερον αὖ μείζον κακόν.

ΦΕΙΔΙΠΠΙΔΗΣ.

Τί δ', ἦν ἔχων τὸν ἥτιω 1445
Λόγον σὲ νικήσω λέγων

Τὴν μητέρ' ὡς τύπτειν χρεών;

ΣΤΡΕΨΙΑΔΗΣ.

Τί δ' ἄλλο γ'; ἦν ταυτὶ ποιῆς,

Οὐδέν σε κωλύσει σεαυ-

τὸν ἐμβαλεῖν ἐς τὸ βάραθρον

1450

Μετὰ Σωκράτους

Καὶ τὸν λόγον τὸν ἥτιω.

Ταυτὶ δι' ὑμᾶς, ὦ Νεφέλαι, πέπονθ' ἐγώ,

Ἵμῖν ἀναθεῖς ἅπαντα τὰ μὰ πράγματα.

ΧΟΡΟΣ.

Αὐτὸς μὲν οὖν σταντῶ σὺ τούτων αἴτιος,

Στρέψας σεαυτὸν ἐς πονηρὰ πράγματα.

1455

ΣΤΡΕΨΙΑΔΗΣ.

Τί δῆτα ταῦτ' οὐ μοι τότε ἡγορεύετε,

Ἄλλ' ἄνδρ' ἄγροικον καὶ γέροντ' ἐπῆρετε;

ΧΟΡΟΣ.

Ἡμεῖς ποιούμεεν ταῦθ' ἐκάστοθ' ὄντιν' ἂν

Γινώμεεν πονηρῶν ὄντ' ἐραστὴν πραγμάτων,

Ἐως ἂν αὐτὸν ἐμβάλωμεν εἰς κακόν,

1460

Ὅπως ἂν εἰδῇ τοὺς θεοὺς δεδοικέναι.

ΣΤΡΕΨΙΑΔΗΣ.

ὦ μοι, πονηρά γ', ὦ Νεφέλαι, δίκαια δέ.

Οὐ γάρ μ' ἐχρῆν τὰ χρήμαθ' ἅ' δανεισάμην

Ἀποστερεῖν. Νῦν οὖν ὅπως, ὦ φίλτατε,

Τὸν Χαιρεφῶντα τὸν μιαρὸν καὶ Σωκράτη 1465

Ἀπολεῖς, μετ' ἐμοῦ γ' ἔλθ', οἳ σέ κα' μ' ἐξηπάτων.

ΦΕΙΔΙΠΠΙΔΗΣ.

Ἄλλ' οὐκ ἂν ἀδικήσαιμι τοὺς διδασκάλους.

ΣΤΡΕΨΙΑΔΗΣ.

Ναὶ ναί, καταιδέσθητι πατρῶον Δία.

ΦΕΙΔΙΠΠΙΔΗΣ.

Ἰδοὺ γε Δία πατρῶον· ὥς ἀρχαῖος εἶ.

Ζεὺς γάρ τις ἔστιν ;

ΣΤΡΕΨΙΑΔΗΣ.

Ἔστιν.

ΦΕΙΔΙΠΠΙΔΗΣ.

Οὐκ ἔστ' οὐκ· ἐπεὶ 1470

Δῖνος βασιλεύει, τὸν Δί' ἐξεληλακώς.

ΣΤΡΕΨΙΑΔΗΣ.

Οὐκ ἐξεληλακ', ἀλλ' ἐγὼ τοῦτ' ὥόμην,

Διὰ τουτονὶ τὸν Δῖνον. Οἷμοι δείλαιος,

Ὅτε καὶ σέ χυτρεοῦν ὄντα θεὸν ἡγησάμην.

ΦΕΙΔΙΠΠΙΔΗΣ.

Ἐνταῦθα σαντῶ παραφρόνει καὶ φληνάφα. 1475

ΣΤΡΕΨΙΑΔΗΣ.

Οἷμοι παρανοίας· ὥς ἐμαινόμην ἄρα,

Ὅτ' ἐξέβαλλον τοὺς θεοὺς διὰ Σωκράτη.

Ἄλλ', ὦ φίλ' Ἑρμῇ, μηδαμῶς θύμαινέ μοι,

Μηδέ μ' ἐπιτρίψης, ἀλλὰ συγγνώμην ἔχε

Ἐμοῦ παρανοήσαντος ἀδολεσχία. 1480

Καί μοι γενοῦ ξύμβουλος, εἴτ' αὐτοὺς γραφὴν

Διωκάθω γραψάμενος, εἴθ' ὅ τι σοι δοκεῖ.

Ὅρθῶς παραινεῖς οὐκ ἔῶν δικοῦράφειν,

Ἄλλ' ὥς τάχιστ' ἐμπιμπράναι τὴν οἰκίαν

Τῶν ἀδολεσχῶν. Δεῦρο δεῦρ', ὦ Ξανθία, 1485

Κλίμακα λαβὼν ἔξελθε καὶ σμινύην φέρων,

Κᾶπειτ' ἐπαναβὰς ἐπὶ τὸ φροντιστήριον

Τὸ τέγος κατὰσκαπτ', εἰ φιλεῖς τὸν δεσπότην,

Ἔως ἂν αὐτοῖς ἐμβάλης τὴν οἰκίαν.

Ἐμοὶ δὲ δᾶδ' ἐνεγκάτω τις ἡμμένην, 1490

Κάγώ τιν' αὐτῶν τήμερον δοῦναι δίκην

Ἐμοὶ ποιήσω, κεῖ σφόδρ' εἴς' ἀλαζόνες.

ΜΑΘΗΤΗΣ Α.

Ἰοὺ ἰοῦ.

ΣΤΡΕΨΙΑΔΗΣ.

Σὸν ἔργον, ὦ δᾶς, ἶναι πολλὴν φλόγα.

ΜΑΘΗΤΗΣ Α.

Ἄνθρωπε, τί ποιεῖς ;

ΣΤΡΕΨΙΑΔΗΣ.

Ὅ τι ποιῶ ; τί δ' ἄλλο γ' ἢ 1495

Διαλεπτολογοῦμαι ταῖς δοκοῖς τῆς οἰκίας.

ΜΑΘΗΤΗΣ Β.

Οἶμοι, τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν ;

ΣΤΡΕΨΙΑΔΗΣ.

Ἐκεῖνος οὐπερ θοῖμάτιον εἰλήφατε.

ΜΑΘΗΤΗΣ Γ.

Ἀπολεῖς ἀπολεῖς.

ΣΤΡΕΨΙΑΔΗΣ.

Τοῦτ' αὐτὸ γὰρ καὶ βούλομαι,

Ἦν ἢ σμινύη μοι μὴ προδῶ τὰς ἐλπίδας,
Ἦ γὰρ πρότερόν πως ἐκτραχηλισθῶ πεσών. 1500

ΣΩΚΡΑΤΗΣ.

Οὗτος, τί ποιεῖς ἐτεόν, οὐπὶ τοῦ τέγους ;

ΣΤΡΕΨΙΑΔΗΣ.

Ἀεροβατῶ, καὶ περιφρονῶ τὸν ἥλιον.

ΣΩΚΡΑΤΗΣ.

Οἷμοι τάλας, δείλαιος ἀποπνιγήσομαι.

ΧΑΙΡΕΦΩΝ.

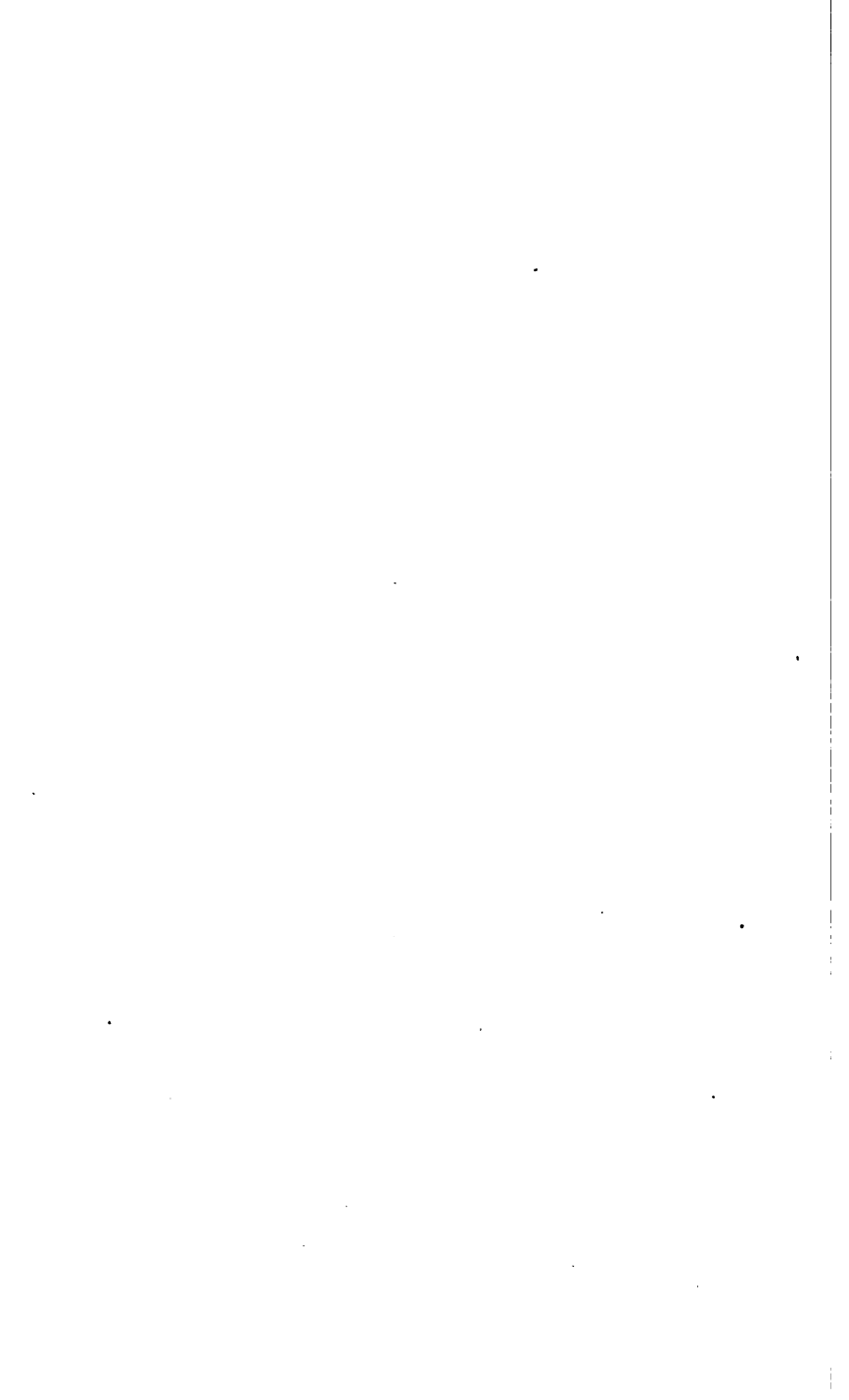
Ἐγὼ δὲ κακοδαίμων γε κατακαυνθήσομαι. 1505

ΣΤΡΕΨΙΑΔΗΣ.

Τί γὰρ μαθόντ' ἐς τοὺς θεοὺς ὑβριζέτην,
Καὶ τῆς Σελήνης ἐσκοπεῖσθον τὴν ἔδραν ;
Δίωκε, βάλλε, παῖε, πολλῶν οὖνεκα,
Μάλιστα δ' εἰδὼς τοὺς θεοὺς ὡς ἡδίκουν.

ΧΟΡΟΣ.

Ἠγεῖσθ' ἔξω· κεχόρευται γὰρ μετρίως τό γε τή-
μερον ἡμῖν. 1510



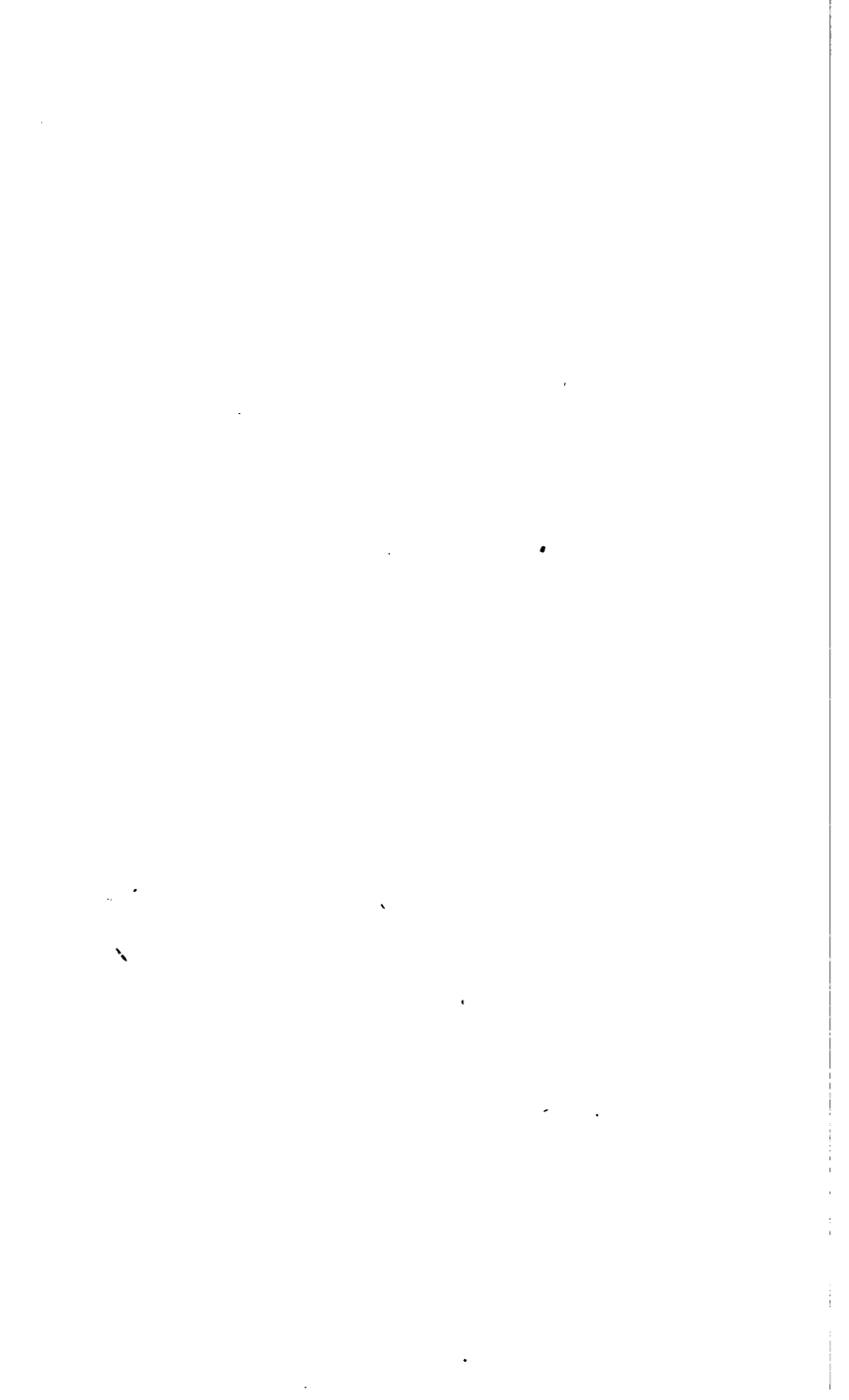
NOTES.

(97)



NOTES.

(97)



NOTES.

1 THE scene opens in a sleeping apartment of the city mansion of Strepsiades, a rustic land-owner, who had been induced to marry into an aristocratic Athenian family. The wife is a niece of Megacles, the son of Megacles; that is, a lady belonging to the higher circles of Athenian society. The promising son of this ill-starred union has, it seems, run into all the fashionable follies and expensive habits of the young equestrians with whom his mother's rank has brought him into connection. His foolish old father begins to find himself in embarrassed circumstances; and he is here represented as roused from his bed at early dawn by the anxiety caused by his pecuniary difficulties. The son is sound asleep on his couch, and slaves are snoring around him. The statue of the equestrian Poseidon (line 83) stands near. The young man talks occasionally in his sleep, and his dreaming thoughts are evidently running upon the pursuits and amusements of the day.

2, 3. τὸ χοῖμα . . . ἀπέθανον. A common pleonasm. Herodotus has σὺν μέγα χοῖμα, *a great thing of a boar, a huge boar*. Translate here, *These nights* (or, *These hours of the night*; *νύκτες* has sometimes this meaning), *how endless they are!*

4. Καὶ μὴν, *And certainly, or, And yet, forsooth.* See Kühner, Gr. Gr., § 316. — γ'. The emphasizing particle. — πάλαι . . . ἤκοντο'. The aorist of the verb, with the adverb referring to the past, describes a single act completed at the time indicated by the adverb. The present tense, similarly constructed, indicates that the action, though commenced in the past, is still continued.

5. οὐκ . . . τοῦ, very common for τούτων, *but they would not have done it before this.* The particle ἄν qualifies ἐποίουν or some such verb to be supplied.

6, 7. Ἀπόλοιτο . . . οἰκέτας. The Peloponnesian war had already raged eight years. The farmers of Attica had been compelled to exchange the country for the city, and to bring in their slaves with them. The dangers of their situation, in the midst of a slave population that outnumbered the free-born Athenian citizens in the ratio of nearly four to one, were increased by the opportunities of escape in the time of the war, and the masters had to relax the usual severities of their treatment. As it was, the slaves absconded in great numbers, and caused the Athenians not a little harm. Strepsiades is therefore naturally represented as cursing the war because he cannot safely flog his slaves. See Thucyd. VII. 27. — δῆτ'. For the force of this particle, see Kühner, Gr. Gr., § 315, A.

8. ὁ χρηστός οὐτοσί, *ironically, this excellent youth, this fine fellow here.*

11. ῥέγκωμεν, *let us snore.* The old man throws himself on the bed and tries to get a nap, but without success.

12. δακνόμενος, *bitten.* He compares his son's extravagance, and the expense of the stable, and his debts, to fleas, which bite him so that he cannot get a wink of sleep. The word δάκνω is also used metaphorically to vex.

14. Ὁ . . . ἔχων, *And he with his long hair.* The custom of wearing the hair long was prevalent among young men of equestrian rank at Athens, especially the fops who

spent their time with horses. See Aristoph., *Equites*, 537 : *Μὴ φθονεῖθ' ἡμῖν κομῶσι*. Upon which a Scholiast remarks : “τὸ γὰρ κομᾶν ἐπὶ τοῦ τρυφᾶν λέγεται, καὶ γανροῦσθαι, καὶ μέγα φρονεῖν.” See Mitchell's note upon the passage (l. 562, in his edition).

15. *Ἰππάζεται ξυνωρικεύεται*. The former refers to *riding*, the latter to *driving*, especially a span, *συνωρίς*.

16. *Ὀνειροπολεῖ θ' ἵππους*, and *he dreams horses*.

17. *Ὀρῶν εἰκάδας*, *seeing the moon bringing on the twenties*. The *εἰκάδες* were the last ten days of the month. The Attic month was divided into three portions of ten days each, called decades, *δεκάδες*. Money was lent at a daily or a monthly rate of interest, usually the latter. Sometimes the interest was paid annually. (See Boeckh, *Public Econ. of the Athenians*, Lamb's Tr., pp. 172-175.) The ordinary rate on loans was one per cent. a month. In cases of great risk, as commercial voyages, it sometimes went up as high as thirty-six per cent. per annum. Strep-siades sees the last part of the month approaching, when the interest on his debts must be provided for. In his anxiety, he orders his servant to light the lamp and bring him his memorandum-book (l. 19, *γραμματεῖον*), out of which he reads the various items of his debts.

18. *τόκοι*, *interest moneys*. The etymology of the word, and the analogy by which it is applied to the produce of money lent, are obvious. Aristotle, *Pol.* I. 10, says: “ὁ δὲ τόκος αὐτὸ (i. e. money) ποιεῖ πλέον, ὅθεν καὶ τοῦνομα τοῦτ' εἰληφεν.” Shylock (*Merchant of Venice*, Act I. Sc. 3) says of his gold, “I make it *breed* as fast.”

22. *Τοῦ Πασίᾳ*; *Why twelve minæ to Pasias?* For the construction of *τοῦ*, see *Soph. Gr. Gr.*, § 194, 1.

23. *Ὅτι κοππατίαν*, *When I bought the koppa horse*. It was the custom to mark or brand horses of pure breed on the haunch, generally with the character *koppa* or *san*. The former was the *κοππατίας*, the latter *σαμφόρας*.

"Among the domestic animals, horses in Attica bore relatively a high price, not only on account of their usefulness, and of the difficulty of keeping them, but also on account of the inclination for show and expense which prevailed. While the knight kept for war and for parade in the processional march at the celebration of the festivals, and the ambitious man of rank for the races, celebrated with so much splendor, high-blooded and powerful steeds, there arose, particularly among the younger men, that extravagant passion for horses, of which Aristophanes, in his comedy of the Clouds, exhibits an example, and many other authors give an account. So that many impoverished themselves by raising horses, while others became rich in the same occupation. Technical principles were also early formed respecting the treatment of horses, which before the time of Xenophon were published by Simon, a famous horseman. A common horse, such as, for example, was used by the cultivator of the soil, cost three minas (75 thlr. or \$51.30). 'You have not dissipated your property by raising horses,' says the person represented as the speaker in a speech of Isæus, 'for you never possessed a horse worth more than three minas.' A splendid riding horse, on the contrary, or one used for the chariot race, was purchased, according to Aristophanes, for twelve minas; and, since that amount was lent upon the pledge of a horse of that kind, this may have been a very common price. A fanciful taste, however, enhanced the price beyond all bounds; thus, for example, thirteen talents were given for Bucephalus." — *Boeckh's Public Economy of the Athenians*, pp. 102, 103.

The following table exhibits the values of the Attic coins and sums of account, deduced from carefully weighing a series of Athenian coins in my possession, and comparing them with coins in other collections. As the drachma is the unit to which the rest of the series bear a definite pro-

portion, we may construct the table as follows, beginning with the smallest copper coin:—

1 Lepton	= \$0.0004 or $\frac{1}{2500}$ of a mill.
7 Lepta = 1 Chalcus	= 0.0034 or $3\frac{1}{2}$ mills.
8 Chalcoi = 1 Obolos	= 0.0277 or 2 cts. $7\frac{1}{2}$ mills.
6 Oboloi = 1 Drachma	= 0.1666 or 16 cts. $6\frac{1}{6}$ mills.
100 Drachmai = 1 Mna	= 16.666 or 16 dollars 16 cents $6\frac{1}{6}$ mills.
60 Mnai = 1 Talanton (Talent)	= \$1,000, or one thousand dollars."

For a further account of the *κοππατίας* and *σαμφόρας*, see Becker's *Charicles*, p. 63, n. 5, English translation. For an account of the ancient race-horses and their names and marks, see Krause, *Gymnastik und Agonistik der Hellenen*, Vol. I. pp. 594–599.

24. *Εἶθ' ἐξεκόπη.* Kuster, Duker, Welcker, Beck, Hermann, and others, have *ἐξεκόπη*, referring to the koppa horse for the subject. The common reading is *ἐξεκόπη*. Some have discerned a play upon the similarity of sound between *κοππατίας* and *ἐξεκόπη*. *It was when I bought the koppa horse; ah! I wish he had had his eye koppaed out first.* "Ita," says Hermann, "et sententia optissima est, et lepor manet dicacitatis. Id unum optat Strepsiades, ne necessarium fuisset istum equum emere. Atqui si oculus ei antea excussus fuisset, noluisset eum emi Phidippides. Facete igitur, optat Strepsiades, equum ipsum, qui *κόμμα* habebat, quo in hippotropheis genus equorum designatur, quæ res haud parvum habet in emendis equis momentum, aliud ante accepisse *κόμμα*, quo emptores deterruisset."

25. *Φίλων δρόμον.* The young man, dreaming of the race-ground, and imagining that his rival is crowding upon his track, murmurs, *Philon, you are not fair, drive on your own course.*

28. *Πόσους πολεμιστήρια* (sc. *ἄρματα*) ; *How many*

courses will the war-chariots run? Hermann, however, observes, — “Ambiguum est, *πολεμιστήρια* sintne *ἄρματα* an *ἀμυλλήματα* intelligenda, sitque hoc nomen accusativo casu an nominativo dictum. Illud quidem non dubitandum videtur, quin aurigatio potius vel equitatio, quam currus eo nomine designetur. Quod nominativo si est positum, quærere putandus est Phidippides ante cursus initium, quot gyros facturi sint. Verisimilius est tamen accusativum esse *πολεμιστήρια*.”

30. *Ἀτὰρ . . . Πασίαν*; The old man after this interruption returns to his accounts. The words *τί χρέος ἔβα με* are quoted from a lost play of Euripides, for the purpose of burlesque. The poet seizes every opportunity of ridiculing the tragic style of that great poet. In Euripides (*Herc. Furens*, 494) we find *τί καινὸν ἦλθε χρέος*; *what new event has come?* Aristophanes plays with the double meaning of *χρέος*. In this passage, *What debt has come upon me?*

31. *Τρεῖς . . . Ἀμυνία*. Another item in the account. *Three minæ for a little chariot and a pair of wheels to Amynias*. For construction, see *Soph. Gr. Gr.*, § 194, 1.

32. *Ἀπαγε . . . οἶκαδε*. The young man is still talking in his sleep. *Take the horse home, when you have given him a roll in the sand*. The Greeks had places for rolling, called *ἀλωδιῆθραι* or *ἐξαλίστραι*, sprinkled with sand, where a roll was allowed the horses after the race.

33. *Ἄλλ' . . . ἐμῶν*. The old man takes up the word and exclaims, *You have rolled me, you rogue, out of my property*.

34, 35. *δίκας . . . φασιν*. In the legal phraseology of Athens, *δίκην ὀφλεῖν* meant *to be cast in a suit, to lose a case*; *ἐνεχυράσασθαι*, *to take security*, constructed with the genitive of the thing for which security is taken.

35. *Ἐξέον*. The son now wakes, disturbed by his father's steps and exclamations.

36. *Τί ὄλην; Why are you worrying and fussing about all night long?*

37. *Δάχνει στρωμάτων, A demarch from the bed-clothes bites me.* The demarchs were officers elected by the Demes or boroughs of Attica, who had various duties imposed upon them, such as taking care of the property belonging to the temples, executing the confiscations within the boroughs, collecting debts due to the boroughs, and keeping registers of the lands. Strepsiades jokingly calls a flea or bed-bug a demarch from the bed-clothes, pursuing him, as it were, and enforcing payment by biting, and drinking his blood. For an exact description of the duties of the demarchs, see Schöman, *Assemblies of the Athenians*, p. 353, seqq.

42. *Εἶθ' κακῶς.* This line is a burlesque upon the first line of the *Medea* of Euripides, *εἶθ' ὥφελ' Ἀργεῦς μὴ διαττάσθαι σάφους.* Frequent allusions are made to the match-makers of Athens; besides many others, by Xenophon, *Mem.* II. 6, 36, where Socrates repeats an observation of Aspasia, *that match-makers are useful to bring people together in marriage, when they make a good report truly; but are of no benefit, when they praise falsely; for those who have been thus deceived hate each other and the match-maker.* See also Becker's *Charicles*, p. 351, and the authorities there cited. Plato, *Theætet.* 149, describes them as being all-knowing upon the subject of marriages, and upon the adaptation of the various temperaments to each other.

In the following lines, old Strepsiades gives a humorous description of his condition before he was encouraged, in an evil hour, to aspire to the hand of a lady belonging to the high and mighty house of Magacles; he sketches the character of his wife, and points out the comical contrast between her and himself. He was leading a mighty pleasant life, dirty, unswept, and careless, with plenty of bees,

and sheep, and olives; when, in a fit of ambition, and by the agency of the match-maker, he married a great city lady, whose family had been so reduced by the policy of Pericles as to make even such a marriage desirable to the falling house.

46. *Μεγακλέους*. The repetition of the name, *Megacles*, the son of *Megacles*, is a burlesque upon the pompous way in which the great families of Athens betrayed their sense of their own importance. The family here alluded to was one of the proudest and most aristocratical in Athens. The first *Megacles* was said to be the son of *Cæsyra*, a woman of distinguished rank and wealth, from Eretria. She was noted among her towns-people for her pride and luxury, and the Eretrians coined a word from her name, *Κοισυρόομαι*, to play the *Cæsyra*, that is, to be haughty and wanton, to be *Cæsyrafied*. Pericles and Alcibiades belonged to the great *Megacleid* family.

With regard to the use of the name *Megacles*, Hermann says, with good judgment, — “Quoniam nobili nomine opus erat, usitatum in splendidissima gente *Alcmæonidarum* nomen *Megacelis*, idque ipso significato homini nobili congruum, usurpavit poeta. Eum hominem si vocavit *Megaclem* *Megacelis* filium, fecit id eo ipso consilio, ut non certus quidam ex *Alcmæonidis*, sed aliquis, quicumque, summo loco natus intelligeretur.”

48. *ἐγκεκοισυρωμένην*, from *κοισυρόομαι* (see above), *Cæsyrafied*.

52. *Κωλιάδος*, *Γενετυλλίδος*. Two names of *Aphrodite*, one from the name of a promontory near *Phalerum*, on which the Persian ships were driven, after the battle of *Salamis*, and where was a temple in honor of this goddess, some remains of which still mark the spot; the other an epithet significant of her office, like that of the *Venus Genitrix* at *Rome*.

53–55. *Ὁὐ σπαθῆς*. The occupation of weaving

or embroidery was one considered not unworthy of women belonging to the highest rank in Greece, from Homer's Penelope down. But the word *σπαθᾶω*, which describes the occupation, is also used metaphorically by the best Greek writers in the sense of *to scatter prodigally, to waste*. This double meaning gives Strepsiades an opportunity to pun upon the word. The English language does not afford the means of exactly rendering it. Something like it may be found in several colloquialisms; i. e.

I will not call her lazy; no, she spun;
And I would hold this ragged cloak before her,
By way of hint, and say, O wife, you spin
Too much—street yarn!

57. τὸν λύχνον, *the drinking lamp*, the lamp that drinks or consumes a great deal of oil.

58. Δεῦρ' κλάγῃς, *Come here and be flogged*; literally, *Come hither that you may weep*. This use of the word *κλαίω*, Attic *κλάω*, in the sense of *to be beaten*, is an idiom very often occurring, and scarcely needs illustration. δῆτα. For the general force of the particle, see Kühner, Gr. Gr., § 315, 3. Here it is emphatic, and expresses, as it were, a remonstrance on the part of the speaker. For a particular analysis of its force in interrogative forms, see Hartung, Vol. I., pp. 306–308, 3.

59. Ὅτι θρναλλίδων, *Because you put in one of the thick wicks*. For the construction of the genitive, see Matt. Gr. Gr., § 323, b., English translation; Soph. Gr. Gr., § 191.

61. Ἐμοί τὰγαθῇ. Observe the comic force of the particle, and the ironical application of the epithet to the wife, — *To me, that is to say, and this good wife of mine*. For the particle δῆ, see Kühner, Gr. Gr., § 315.

62. δῆ. The particle here signifies *forsooth*.

63. Ἡ τοῦνομα. To understand this, it must be remembered that the termination *ωνος* in a name was an indi-

cation of equestrian rank, like *de* before a French name, or *von* before a German; — *She was for putting hippos to his name, Xanthippos, Charippos, or Callippides.* Observe the force of the imperfect tense.

65. Ἐγὼ . . . Φειδωνίδην, *But I wanted to call him after his grandfather, Phidonides.* The name Φεῖδων is formed from φείδομαι, *to spare.* Observe again the force of the imperfect tense. It was the general custom among the Athenians to name the first son after his grandfather, though that was not uniformly the case. Here Strepsiades wished to follow the good old Athenian fashion. The naming of a son was the father's business; but the mother of the promising young gentleman assumes, on account of her superior birth, it may be supposed, to give him a name in accordance with her own notions of gentility.

66, 67. Τέως . . . Φειδιππίδην, *For a time we kept up the dispute; but at last we came to a compromise, and called him Phidippides.* They made up a name, half patrician and half plebeian, retaining the old grandfather's frugal appellation, and attaching to it an aristocratical termination. All the parts of the name thus compounded are significant, and the whole implies a person disposed to economize in horse-flesh, — just the opposite of the real character of him who bore it. In this contrast we may suppose the audience found a part of the wit of the present scene. An example of similar humor occurs in one of the Princess Amelia's German plays (*Der Oheim*, *The Uncle*), where Dr. Löwe's nephew, the young baron, has ennobled the family name Löwe (*Lion*), by adding to it the chivalrous ending *Berg*, *mountain*, thus forming the high-sounding name *Löwenberg*.

69. Ὅταν . . . πόλιν, *When you are grown up, and drive your chariot to the city*, that is, to the Acropolis, in the public processions.

70. ξυστίδ' ἔχων, *with a xystis*, that is, a long state-robe,

worn only on festal occasions. According to Böttiger, it was an embroidered purple coat. See Becker's *Charicles*, p. 322, English translation.

71. *Φελλέως*. Phelleus was the name of a hard and rocky region between Athens and Marathon, used chiefly for pasturage. See Lockhart's *Athens and Attica*, p. 12. Plato, *Critias*, III. C., speaks of *τὰ Φελλέω; πεδία*.

73. *Ἄλλ' . . . λόγους*. Some refer the verb *ἐπείθετο* to the boy. But the construction and sense are better, if we consider it in connection with the wife; — *But she used to pay no heed at all to my words*.

74. *Ἄλλ' . . . χρημάτων*, *But she poured a horse passion over my property*; that is, she squandered my money by cultivating in him a love of horses. The old man consoles himself by the reflection, that he has found a capital way of mending his affairs, if he can but persuade the young man to adopt it. Of this he entertains some doubts, and accordingly proceeds with no little anxiety to wake him in the gentlest manner, calling to him with various endearments, and by tender diminutive names.

76. *δαιμονίως*, here equivalent to *deucedly*. The word is used sometimes in a good, sometimes in a bad sense.

80. *Φειδιππίδιον*. The diminutive of fondness used by old Strepsiades can best be given thus, — *Phidippidy!*

83. *Νῆ . . . ἵππων*, *Yes, by this equestrian Poseidon*, pointing to a statue of the god standing near his bed.

84. *Μή μοι γε . . . ἵππων* (sc. *εἴπης*), *Don't mention this equestrian to me*.

88. *Ἐστροφισθῶν . . . τρόπους*. The verb means literally, *to turn inside out*, like old clothes; that is, *Make an entire change in your manners as quickly as possible*.

92. *Ὀρεῖς . . . τῶνιδιον*; *Do you see that little door, and the small house?* "The humble dwelling of Socrates is made to contrast as strongly as possible with the more magnificent mansion of Strepsiades. It is entered by a flight of

steps downward, in order to convey to the spectators the idea of an underground cell or cave. Before it, instead of the Apollo Agyieus, we shall perhaps feel justified in placing a little top-fashioned image of earthen ware, meant to represent the 'new cosmological god of the Socratic School, Dinus." Mitchell. *Δίωκος, Vortex*.

Voss remarks, — "Socrates had a small house, which, together with the furniture, he valued at five minæ. The koppa horse (l. 23) had cost twelve minæ. In a similar small house the Socrates of the comedy keeps school; the real Socrates was not at home through the day, but was strolling about among the gymnasia, and wherever else he met with the greatest number of persons."

93. *ἔρεόν*. A word here expressing impatience, *what in the world?*

94. *Ψυχῶν φροντιστήριον*. The philosophers and sophists had introduced a set of cant words and affected expressions, which exposed them justly to the poet's satire. The verb *φροντίζω*, to *ponder deeply*, was one of these, and seems to have been used with infinite repetition, as we may judge by the works of Plato and Xenophon, to express the state of profound philosophical meditation. Mitchell quotes a passage from Plato's Symposium, relating an amusing anecdote of the abstraction of Socrates in his campaign at the siege of Potidæa, which took place about two years before the representation of the Clouds. The philosopher fell into a reverie, one morning, which lasted longer than was quite consistent with military discipline. "And it was now mid-day, and the men perceived it, and, wondering, said to each other that Socrates had been standing from early morning, meditating something (*φροντίζων τι*). And at last some of the Ionians, when evening came on, took their supper, and, as it was summer time, brought out their camp-beds, and lay down in the cool air, and at the same time watched to see if Socrates would keep standing through

the night. And he stood until the morning came and the sun rose; and then, having offered prayers to the sun, went away."

The word *φροντιστήριον* is an invention of the comic poets, and formed after the analogy of *βουλευτήριον*. Kock calls it *Speculatorium*. It means the place where philosophical meditation is done, the *meditation-shop*, the *thinking-hall*. The word may be written in English *phrontistery*, like *baptistery* and other like terms. The whole line may be rendered, *This is the thinking-shop*, or *phrontistery*, of wise souls.

96. *πνιγέως*, an *extinguisher*. This was a hollow cover of hemispherical shape, placed over the brazier or coal-pot (*ἀνθράκιον*), in which the charcoal fire was made. For a general account of the mode of warming ancient houses, see Becker's *Charicles*, p. 214; Gallus, pp. 210, 211.

98. *ἀργύριον* *διδῶ*, if one will but pay them for it. It was notorious that the sophists exacted enormous pay for their pernicious instructions, and that many of them accumulated large fortunes. But the charge as applied to Socrates was false; he never received any compensation whatever from his disciples.

99. *Ἀέγοντα νικᾶν*, To conquer in speaking; to gain the argument. Instrumental use of the participle, see Kühner *Gr. Gr.*, § 310. 4. 9.

100. *Οὐκ* *τοῦνομα*, I don't exactly know the name. Strepsiadēs is afraid to come out with it at once, lest the young man should plumply refuse to have any thing to do with them. In the next line, the poet plays off some of the favorite terms of the philosophers. *Μετμυνοφροντισταί* is a comic word, meaning *speculative ponderers*, or *philosophers in a brown study*; and *καλοί τε καὶ αἱετοί* is a favorite expression of Xenophon and Plato; *καλοκάγαθία* described the character of a well-educated, high-bred Athenian gentleman.

Such it was the profession of the sophists to make their disciples.

102. Αἰβοῖ . . . οἶδα. Phidippides starts at the mention of them, *Bah! the rogues, I know*. In the next sentence he refers to some of their fantastic habits, their whimsical austerities, their philosophic paleness, and their affectation of going barefoot; they being too intent upon intellectual matters to give any heed to these things. With Socrates, however, these habits, though odd, were not affected.

104. κακοδαίμων. This epithet of Socrates may be fastened upon him in satirical allusion to his *dæmon*, or the guiding spirit to which he gave that name, and which he declared, warned him of the nature of the actions he was about to perform.

106. ἀλφίτων. The rustic ideas of Strepsiades show themselves in the selection of his phraseology. Flour or grain naturally occurs to him as the representative of property in general.

107. Τούτων, the partitive genitive, *Of these*, i. e. *one of these*. — σχασάμενος, *separating yourself from*, or, in the cant of the day, *cutting*.

109. φασιανούς. Some explain this word as meaning *horses*, from the Phasis; others, as *pheasants*; the latter probably is correct. The word may also allude punningly to *sycophants*, from φαίνω. Leogoras was a gourmand, frequently ridiculed for his love of good eating.

110. φιλατ' ἀνθρώπων. An expression of special fondness; *dearest of human beings, my dearest fellow*.

112–115. Εἶναι . . . τὰδικώτερα. The poet here alludes to some of the mischievous opinions taught by the sophists, and especially to the art professed by some of them, of “making the worse appear the better reason”; of defending any side of any question or cause by the subtilties of

sophistical logic; of confounding right and wrong by plausible and puzzling arguments to prove the uncertainty of all moral distinctions, and by vague generalities, difficult to be denied, and having their counterpart in the extravagances taught by some of the Cloud-philosophers of the present day. Strepsiades is anxious that his son should go to the phrontistery and acquire this art, so as to help him to get rid of his debts (116-118).

If, then, you'll go and learn this cheating logic,
Of all the debts I owe on your account
I'll never pay to any man a farthing.

119, 120. Οὐκ . . . διατεχναισμένος, *I could not comply, for I should not dare to look upon the knights with my color rubbed away.* Phidippides refuses, because he would be ashamed to look his genteel friends in the face, with his complexion spoilt by reducing it to the philosophic color. For the use of the optative *πιθοίμην*, see Kühner, Gr. Gr., § 260, 3 (4).

121. Οὐκ . . . ἔδει, *Well, then, by Demeter, you shall not eat of mine; ἔδει*, from ἔδω, fut. ἔδομαι, 2 pers. ἔδει. See Soph. Gr. Gr., § 133.

122. ζύγιος, *yoke-horse.* The ζύγιοι were the two middle horses in a team of four abreast, so called from their being placed under the yoke, ζυγός.

123. Ἄλλ' . . . οἰκίας, *literally, I will drive you out of my house to the crows.* A proverbial expression, often used in angry imprecations, as (l. 133) Βάλλ' ἐς κόρακας, *Go to the crows*, just like the English, *Go to the devil.*

124, 125. Ἄλλ' . . . φροντιῶ, *But my uncle Megacles will not let me go without a horse. I'll go in and won't trouble my head any more for you.* The young man's thoughts are running upon his horses and the equestrian dignity of his mother's family. He is tired of standing and

hearing his father talk, and determines to go to bed again. The poet makes him use φροντιῶ in allusion to the jargon of the philosophers. He rings every possible change upon the word. The tense is the Attic future for φροντίσω.

126. Ἄλλ' . . . κείσομαι, *But though I'm thrown, I will not lie here.* A metaphor drawn from the wrestlers. He has been defeated in his plan for his son, but does not mean to despair. As the youth will not become a Phrontist, he will try it himself. The poet makes him, satirically enough, pray to the gods for success, before attempting to learn this "new way to pay old debts."

130. σχινδαλάμους, literally, *slivers of wood*; used metaphorically for *subtleties of logic and sophistry, quips and quirks.*

131. Ἰτητίον, lengthened form of ἰτέον, *I must go.* The lengthening of the word gives it a sort of slang turn, = *I must go it.* After some hesitation the old man is resolved to make the trial, and expresses his resolution by this word. — Τί ταῦτ' ἔχων στραγγεύομαι, *Why thus, or Why then do I loiter?* ταῦτ' ἔχων in this sense is an Attic idiom, of which many examples occur, several hereafter in this play. The old man at length departs, and, knocking at the door of the phrontistery, disturbs the musings of the disciples; one of whom, in a fit of very unphilosophical wrath, tells him (l. 133) to go to the crows, and then asks his name; to which Strepsiades replies, with suitable circumstantiality (l. 134), *Phidon's son, Strepsiades, the Cicyonian.*

135-137. Ἀμαθής . . . ἐξενρημένῃ, *You are a clown, by Zeus, who have thus thoughtlessly kicked against the door, and made a profound conception that I had just traced out miscarry.* Ἀμαθής, literally, *ignorant, unlearned.* Ἀπειμερίμως, *without deep cogitation*, like a boor, and not like a philosopher.

138. *τηλοῦ . . . ἀγρῶν*, *for I live afar in the country*. Strepsiades is burlesquing a verse of Euripides. For the construction, see Matthiæ, § 340; Soph. Gr. Gr., § 196.

139. *τὸ πράγμα τοῦξημβλωμένου*, *the thing that has been made to miscarry*. The language here and in the preceding speech of the disciple is a humorous burlesque of the Socratic idea of the *maieutic* art, and of the intellectual midwife, which the philosopher, himself the son of a woman who practised obstetrics, pronounced himself to be; and the school is held up, through most of these scenes, as a place of initiation into profound and mysterious knowledge, concealed from all but the disciples.

141. *ἐγὼ . . . οὐτοσί*. The force of the demonstrative pronoun is adverbial; *for I, here, or I, your man here*.

143. *Νομίσαι . . . μυστήρια*, *But these things are to be regarded as mysteries*. The ridicule here is directed against the secrets and mysteries that belonged to the interior of the philosophic schools.

144–147. *Ἀνήρει' . . . ἀφήλατο*. The Chærephon here spoken of was one of the warmest friends and most distinguished disciples of Socrates. He is often mentioned by Xenophon and Plato. He injured his health by intense study, and the sallowness of his complexion gave Aristophanes occasion for several jokes at his expense. He was one of the exiles who returned to Athens on the downfall of the Thirty Tyrants. The philosophical, or rather geometrical, experiment here described contains an allusion to the thick, bushy eyebrows of Chærephon, and the bald head of Socrates. It might be repeated any day by the philosophers of modern Athens.

148. *Δεξιότατα*, *Most dexterously*.

151. *Περσικαί*, *Persian sandals*; handsome, red sandals, like the Turkish slippers of the present times.

152. *ἀνεμέτρει*, *he set about measuring off*. Note the force of the imperfect tense. — *τὸ χωρίον*, *the distance*.

153. ὦ Ζεῦ . . . φρονῶν, *O Zeus, what subtlety of the intellects!* For the construction of the genitive, see Matt. Gr. Gr., § 371; Soph. Gr. Gr., § 194, 2.

154-155. τί . . . φρόντισμα; *What would you say, then, if you should hear another deep thing of Socrates?* — ἄν. This particle qualifies some verb to be supplied. For its use in interrogative sentences, see Kühner, Gr. Gr., § 260, 3, c.

157. Ὅποῦτα . . . ἔχοι. The question is stated in a very solemn and philosophical manner, *Whether he held the opinion, or Whether he maintained the doctrine.*

159. ἐμπίδος, *the gnat, midge*, the same as the κώνωψ; the insect still abounds in Athens. The name is repeated several times in the course of the discussion, for the purpose of heightening the ridicule.

166. ὦ Ζεῦ . . . διεντρεύματος, *O thrice blessed for the inward vision!* that is, intuition of the inside of the gnat. The word is comic, says Passow, as if one should say *Darmsichtigkeit* for *Scharfsichtigkeit*, *innersight* instead of *insight*.

167, 168. Ἦ . . . ἐμπίδος, *Surely, a man who sees through a gnat's inside might easily get acquitted in a suit at law.* In the legal language of Athens, ὁ φεύγων was *the defendant*; ἀποφύγειν meant *to be acquitted, to escape the penalty*.

169. γνώμην μεγάλην, *a great philosophical idea.*

176. τί . . . ἐπαλαμίσατο; *and what did he contrive for the bread?*

177-179. Κατὰ . . . ὑφείλετο. These three lines have caused much difficulty among the commentators. The allusion in the first line is to the geometricians, who covered a table with fine sand, and on this drew their figures; in the second, the philosopher is represented as taking up a small spit, and then handling a pair of compasses; and in the third, the scene suddenly changes, and the disciple makes

him whip away a cloak from the palæstra. It is well known that the palæstras were a favorite resort of Socrates. There, while the young men were practising their exercises, the outside garments were laid aside, and, of course, might easily be stolen. Perhaps the poet is merely ridiculing the philosopher, by making his disciple begin as if he had a great scientific problem of his master's to describe, and break off suddenly by attributing to him the petty trick of stealing a cloak from the palæstra. The rustic would understand but little about the geometry; but if the science enabled him to do such tricks, it must be something worth learning, and very much to his purpose, as he wanted to cheat his creditors. But the loss of the supper seems to be forgotten. The disciple, perhaps, did not mean to answer the querist's question in any other way. Bothe says, — "Præstigiatorum artibus usum fingit personatum istum Socratem; nam quemadmodum præstigiatores aliud agunt, aliud agere videntur, sæpeque mirâ celeritate nihil suspicantibus aliquid vel auferre, vel inserere in sinum solent; sic ille in palæstrâ, postquam cinere conspersit abacum, tanquam figuras geometricas descripturus, velut mutato consilio, veru alicubi arreptum incurvavit, tum rursus propositum se tenere fingens circinum in manus sumpsit, mirantibusque spectatoribus, quid sibi vellet, et de his rebus, præsertim insuetis eo loco, inter se colloquentibus, dum minus observatur, pallium aliquod, quo ei opus erat, h. e. non adeo vile ac tritum, ut nullo pretio futurum esset (*θημᾶτιον*, non *ἱμάτιον*) veru impacto, tanquam uncino, ex ipsâ palæstrâ, loco frequentissimo, furatus est, eoque post vendito cœnavit." According to this note, he stole the cloak, and sold it for a supper. Mitchell says, — "The three verses preceding appear upon the whole to be little more than a piece of mere *persiflage* (and so thinks Wieland), in which we are not to look for any very connected sense. The scholar, who has hitherto been on the high

ropes about his master, seeing by this time whom he has to deal with, plays off a little wit upon his rustic hearer. This narrative accordingly commences as if Socrates were about to draw upon his *abacus* or table (previously strewed with dust) some geometrical figures. Instead of a pair of compasses, however, the philosopher takes a small spit, which he works into something like a pair of compasses; but, instead of drawing a diagram with this instrument, the scholar's narrative suddenly shifts his master into the palæstra, where he is described as filching a cloak, the scholar at the same time exemplifying the act by affecting to twitch *the* cloak from his auditor. Strepsiades, who has been following the speaker open-mouthed, expecting some almost magical proceeding on the part of Socrates to procure his scholars a supper, and looking *hum! hah! indeed! prodigious!* sees nothing of the fallacy practised upon his understanding, but breaks out into a strain of admiration at the dexterity of Socrates, 'And to think of Thales after this!'"

Perhaps it is nothing but a joking way of telling how Socrates cajoled them out of their supper, by fixing their attention upon the figures he was drawing upon the table. "*Having spread fine dust over the table, he bent a little spit, and took a pair of compasses, and — whipped the cloak away from the palæstra.*" Whipping the cloak from the palæstra may have been, from the circumstances before mentioned, a humorous and proverbial expression for silyly cheating one of any thing. A law prescribing the penalty for "stealing a garment from the Lyceum, or the Academy, or the Cynosarges," &c., is cited by Demosthenes, *Contra Timocratem*, 736.

Kock adopts another reading, first proposed by Hermann, *θυμᾶτιον* instead of *θοιμᾶτιον*. Offerings were left in the palæstra to Hermes; and the trick charged upon Socrates, according to this reading, is that he filched away a bit of

meat from the palæstra, while the attention of the spectators was occupied with a pretended geometrical demonstration.

180. *ἐξεῖρον θαυμάζομεν*; *that Thales*, that is, *the great Thales*, the famous philosopher, whose name was world-famous. The impatience of Strepsiades to be admitted at once into the school is too great to be restrained.

183. *Μαθητῶ γάρ*, *For I long to be a disciple*, or rather, as the desiderative verb has something of comic force, *I'm itching to be a disciple*.

The door is open, and Strepsiades looks in. "Every ludicrous situation," says Mitchell, "and attitude, in which a number of young persons could be presented as pursuing their studies, is here to be imagined. This pupil has his head, as it were, in the heavens; he is contemplating divine entities, and seeing how far Socratic *ideas* correspond with Pythagorean *numbers*. That has his head buried in the earth, his heels being uppermost; doubtless he is searching for fossil remains. A third party content themselves with tracing various diagrams on their *abaci*, or philosophic tables. All are deadly pale, without shoes, having the hair long and matted, and, instead of the flowing *himation*, wearing the short philosophic *tribon*. Various articles of science, globes, charts, maps, compasses, &c., are strewed about. In the centre of the room, and evidently set apart for some unusual purpose, stands a small litter or portable couch. The scene is completed by two female figures. The one bears a sphere in her hand; by way of belt, she has part of the zodiac round her waist, and her robe-maker has evidently been instructed not to be sparing of suns, moons, and stars in her drapery. As this figure was meant to represent Astronomy, so that, with her compasses in her hand, her robe plentifully figured with diagrams, and the mystic nilometer on her head, is evidently intended for Geometry."

184. *ταῦτ' . . . θηρία ; what part of the world do these animals come from? or, what sort of creatures are these?*

186. *Τοῖς . . . Λακωνικοῖς, The captives taken from Pylos, the Lacedæmonians I mean.* The event alluded to in this line was one of the most singular in the Peloponnesian war. The siege of Pylos, which was garrisoned partly by Spartan soldiers, had lasted a long time, and the Athenians were beginning to be discontented with Nicias, the first of the ten generals. Cleon, the most notorious demagogue of the day, seized this occasion to inflame the popular discontent. "He pointed at Nicias, the son of Niceratus, the general," says Thucydides, "being his enemy, and inclined to censure him, declaring that it would be easy enough, if the generals were men, to sail with an armament and capture the forces on the island, and that he himself would do it, if he had the command." Very unexpectedly, he was taken at his word; Nicias offered to resign, and then Cleon tried to withdraw. "But the more he declined the voyage, and tried to escape from his own words," remarks Thucydides, "the more they, as is customary with a mob, insisted upon Nicias resigning the command, and were clamorous for Cleon to sail." So he was finally compelled to submit to the honor which the sovereign people thrust upon him in jest. Putting a bold face upon the matter, he said he was not afraid of the Lacedæmonians; but with the Lemnians and Imbrians who were present, in addition to the soldiers then at Pylos, he would, within twenty days, either bring to Athens the Lacedæmonians alive, or kill them there. This boast was received by the multitude with shouts of laughter; but, by an extraordinary series of accidents, he was enabled to fulfil his promise, and within twenty days brought the soldiers of the garrison, among whom were about a hundred and twenty Spartans, prisoners to Athens. See Thucydides, IV. c. 27-40, where there is a most able narrative of these events. Their date is B. C. 425.

A scholiast remarks, with great simplicity, — “It was natural that these men, on account of the fear of captivity, and on account of their having been besieged already many days (seventy-two, according to Thucydides) in a desert island, where they could get no supplies, and, by reason of their having been imprisoned in stocks a long time after the capture, should have become pale, and thin, and filthy.”

192. Οὐτοὶ Τάρταρον, *These are prying into darkness under Tartarus.* ἐρεβοδιψάω, from ἐρεβος, and διψάω, to searh.

195. Ἄλλ' ἐπιτύχη, *But go in* (speaking to the scholars who had come out to see the new disciple), *lest HE fall in with you here.* The pronoun ἐκεῖνος, *he*, and in other places αὐτός, is used by way of eminence, being always understood, when spoken by disciples or followers of a sect, to refer to the master. The Pythagorean αὐτὸς ἔφα, *ipse dixit, he said*, that is, Pythagoras said, is well known.

197. τι ἐμὸν, *a little matter of my own.* πραγμάτων, diminutive of πρᾶγμα.

200. Πρὸς μοι, *In the name of the gods, what are these things? tell me.* He points to the images of Astronomy and Geometry.

202. Τοῦτ' χρήσιμον; *What is this good for?* The answer reminds Strepsiades at once of the colonial lands of the Athenians, which played as conspicuous a part in Attic politics as the “public lands” do in our own. The following is an outline of Boeckh's remarks upon this subject. — It was held to be a right of conquest to divide the lands of conquered tribes or nations among the conquerors. The distribution of the land was employed as a caution against, and a penalty for, revolt; and the Athenians perceived that there was no cheaper or better method of maintaining the supremacy, as Machiavelli has most justly remarked, than the establishment of colonies, which would be compelled to exert themselves for their own interest to retain possession

of the conquered countries; but in this calculation they were so blinded by passion and avarice as to fail to perceive that their measures excited a lasting hatred against the oppressors, from the consequence of which oversight Athens severely suffered. . . . Are we to call it disinterestedness, when one state endows its poor citizens at the cost of another? Now it was of this class of persons that the settlers were chiefly composed, and the state provided them with arms, and defrayed the expenses of their journey. It is nevertheless true that the lands were distributed by lot among a fixed number of citizens; the principle of division doubtless was, that all who wished to partake in the adventure applied voluntarily, and it was then determined by lot who should and who should not receive a share. If any wealthy person wished to go out as a fellow-speculator, full liberty must necessarily have been granted to him. The profitableness of the concern forbids us to imagine that all the citizens cast lots, and that those upon whom the chance fell were compelled to become Cleruchi. The distribution of lands was of most frequent occurrence after the administration of Pericles. Pericles himself, and his successors, Alcibiades, Cleon, and other statesmen, employed it as a means of appeasing the needy citizens; and the fondness of the common Athenians for this measure may be seen from the example of Strepsiades in the Clouds of Aristophanes, who, on the mention of the word Geometry, is instantly reminded of measuring out the lands of the Cleruchi. See Boeckh, Public Economy of the Athenians, Lamb's translation, p. 546-556.

204, 205. Ἀστέιον . . . χρήσιμον, 'Tis a capital thing you mention, for the contrivance is both republican and useful.

207. Ἀθῆναι. The disciple shows him a map, and points out Athens on it. The old man, however, humorously says it cannot be Athens, for there are no judges to be seen

there. The number of citizens occupied in the courts of Athens as judges might sometimes amount to six thousand, about a fourth part, as Wieland remarks, of the whole free population of Athens.

209. Ὡς χωρίον, *In very truth, this is the Attic land.*

211, 212. Ἡ πᾶν, *This is Eubœa, as you see, stretching along here very far.* He points out the island of Eubœa stretching along the coast of Attica.

213. Οἶδ' Περιχλέους, *Yes, I know, it was stretched by us and Pericles.* A joking allusion to the heavy tributes exacted of the Eubœans by the Athenians, after the Chalcidians and Eretrians had been besieged by Pericles.

215, 216. Ὡς πᾶν, *How near us? Use all your philosophy (πᾶν φροντίζετε, ponder deeply; the poet is again laughing at the philosophic cant) to remove it very, very far from us.* Strepsiades affects to be frightened by the proximity of Sparta to Athens, as seen on the map. The history of the Peloponnesian war, which had already caused the Athenians so much distress, will explain the old man's alarm.

217. Οἰμώξεσθ' ἄρα, *You'll groan, then, that is, so much the worse for you, if you can't put it further off.*

218, 219. Φέρε ὦ Σώκρατες. Strepsiades now observes a man suspended aloft in a basket. This is accomplished by means of stage machinery. In great surprise he asks, *Who is that man up there in the basket?* The disciple answers, in Pythagorean fashion, *Αὐτός, He. What he?* says Strepsiades; and when he is told it is Socrates, he exclaims, with an expression of surprise, calling to the philosopher, and standing with admiring look fixed upon him, *O Socrates!*

220. Ἴθ' μέγα. This is addressed to the disciple, — *Come, you, speak up to him for me, loud.* But the disciple, his master being present, is too busy to do any such thing.

Whereupon Strepsiades ventures to call him himself, and, in a coaxing style, rendered ludicrous by the diminutive of the philosopher's name, shouts out, ὦ Σώκρατες, ὦ Σωκρατίδιον, *Socrates, Socratidy!* The reply of the philosopher, from his elevated position, is such as becomes his dignity, — *Why callest thou me, O creature of a day?*

225. Ἀεροβατῶ . . . ἥλιον. Another sublime speech of the philosopher, and designed by the poet to ridicule a certain class of physical inquiries among the sophists, —

I mount the air and overlook the sun.

226, 227. Ἐπει' . . . εἶπερ. For the elliptical use of εἶπερ, see Matt. Gr. Gr., § 117, *f.* Strepsiades touches upon the atheism which was charged upon the sophists, and, playing upon the words, substitutes ὑπερφρονεῖς, *you despise, condemn*, for the verb περιφρονῶ, *to examine, to overlook*. But, on account of the double meaning of *overlook*, the point may be preserved in English without changing the word: —

Dost thou, then, from the basket overlook
The gods, and not from earth, if —

227–230. Οὐ . . . ἀέρα. Socrates goes on to give the reason why he has got up into the basket to speculate. The whole passage is a ludicrous embodying in visible representation of the philosophic mode of procedure in inquiries into matter above the earth, μετέωρα πράγματα, such as the sun, moon, stars, meteors, clouds, and the like. The speech ends with an amusing turn, in which the poet laughs at the Socratic method of drawing illustrations of moral or philosophic truths from objects of every-day life. Süvern (Über Aristophanes Wolken, pp. 8, 9, justly remarks, — “Socrates, as delineated by Xenophon, was notoriously so far removed from the investigations into the μετέωρα, i. e. *the universe*, the heavenly bodies and the atmospherical phenomena which occupy the master of the ponderers, that he considered it a piece of insanity to surrender one's self,

like Anaxagoras, to their contemplation, because it was impossible to penetrate to their actual foundation and relations. This belonged originally to the physical school, then, also, to the Eleatics, but was not foreign to the sophists, and among them Prodicus especially is designated as a meteorologist by Aristophanes in the *Clouds* and in the *Birds*. Aristophanes, therefore, has transferred this, not from those two schools only, but from the philosophers generally of that time, to his *thinking-house*, called the *φροντιστήριον*, as an establishment for such subtilties; and with such expressions as *μεριμνοφρονισταί*, — which Xenophon resolves into *μεριμνῶντα* and *φροντιστήν*, — *μετεωροσοφισταί*, *μεωροφίνακες*, and *ἀδολέσχει*, which he uses of the master and disciples, designates the philosophy generally, partly in reference to the subject on which they busied themselves, partly in reference to the mode of speculating and discoursing upon it."

230. *τὸν ὅμοιον ἀέρα*, *its kindred air*. A reference to the opinion of the Ionic philosophers upon the cognate nature of the soul and air.

232. *οὐ γὰρ ἀλλ'*. An Attic idiom, properly elliptical, for *οὐ γὰρ μόνον τοῦτο ἀλλὰ, &c.*, for *not only so, but*. The idiom, however, may be rendered, *for, moreover*.

233. *ἱμάδα τῆς φροντίδος*, *moisture of thought*. "That Socrates was versed in the writings of Heraclitus is well known; and to some opinions of that school, as, that a dry soul is best, that the death of intelligent souls arises from moisture, &c., reference is here probably made." Mitchell.

236. *Ἡ . . . κάρδαμα*; Strepsiades is utterly confounded by this philosophical rigmarole. "*What!*" says he, "*do you say that the thought draws the moisture into the water-cresses?*"

237, 238. *Ἴθι . . . ἐλγλνθα*, *Come, then, Socratidy, come down to me, that you may teach me that for which I've come*.

239. *Ἦλθες . . . τί;* *You've come for what?* This arrangement of words is often used in interrogations.

240, 241. Ἐπὶ . . . ἐνεχυράζομαι, *For I am plundered and ravaged by interest and the hardest creditors, and my property is taken for security.* The phrase ἄγειν καὶ φέρειν, *to drive and carry*, i. e. *to plunder, to ravage*, is of very ancient origin, and refers to driving away cattle and carrying away fruits and other inanimate objects. In process of time its original force was lost, and the whole phrase was used in the simple sense of *to plunder*. For the construction of τὰ χρήματ' ἐνεχυράζομαι, see Matt. Gr. Gr., § 421, 2. "As, by a peculiar Græcism, verbs which in the active take a dative of the person can be referred to this person as a subject in the passive, these verbs in the passive have also the thing in the accusative, whilst in other languages only that which is the object of the active becomes the subject of the passive." See also Soph. Gr. Gr., § 208.

242. Πόθεν . . . γινόμενος; *How did you get into debt without knowing it?* For the various constructions of λανθάνειν, see Matt. Gr. Gr., § 552, b; Soph. Gr. Gr., § 225, 8.

245, 246. Μισθὸν . . . θεούς, *And, whatever price you may ask me, I swear by the gods, I'll pay down.* For construction of two accusatives, see Soph. Gr. Gr., § 184.

247, 248. πρῶτον . . . ἔστι. The word νόμισμα means either *an established institution* or *a coin*. It is used here equivocally, referring partly to what Strepsiades has said about paying. Translate, *For, first, gods are not a current coin with us.*

248, 249. Τῷ . . . Βυζαντίῳ; *By what do you swear? by iron coins, as they do in Byzantium?* The allusion here is explained by the following passage from Boeckh's Public Economy of the Athenians, p. 768, 769. "It was similar to the iron money of the Clazomenians, with this difference only, that it was not at the same time an evidence of debt. Byzantium, notwithstanding its favorable situation for commerce, and the fertility of its territory, was generally in a

miserable condition. The Persian and Peloponnesian wars, the wars of Philip, and the alliance with the Athenians, together with the tributes exacted by the latter, must have unfavorably affected its prosperity. With the barbarians in its vicinity it was engaged in continual contests, and was unable to restrain them, either by force, or by tributes; and to the other evils of war was added the tantalizing vexation, that, when with much labor and expense they had raised a rich crop upon their fertile fields, their enemies destroyed it, or gathered what they had sown; until at last they were obliged to pay the Gauls valuable presents, and, in a later period, a high tribute, to prevent the devastation of their fields. These difficulties compelled the adoption of extraordinary measures, and finally the exaction of the toll on vessels passing the Bosphorus, which in Olymp. 140, 1 (B. C. 220), involved Byzantium in the war with Rhodes. Among the earlier measures, adopted by them for relieving themselves from pecuniary embarrassment, was the introduction of an iron coinage for domestic circulation, in order that they might use the silver in their possession for the purposes of foreign trade, for carrying on war, and for tributes. It was current during the period of the Peloponnesian war, and received the Doric appellation *sidareos*, as the small copper coin of the Athenians received that of *chalcûs*. Since it was thin and worthless, it appears to have been merely a strong plate of iron, having an impression on one side."

251. εἴτερόν ἐστι γὰρ, that is, ἔξιστόν, *if it is possible*.

254. Κάθιζε . . . σκίμπτουδα, *Sit down, then, upon the sacred couch*. The *σκήπτουδα* was a sort of folding-stool for travellers, invalids, and sedentary persons. Socrates was known to possess such a stool or couch.

256. Ἐνὶ τί στέφανον; *Crown, for what?* For ἐνὶ τί, see Matt. Gr. Gr., § 568, c.

257. Ὥσοντες . . . θύετε, *Don't sacrifice me like Atha-*

mas. The construction of this line is purposely confused, to express the alarm experienced by Strepsiades. Socrates attempts to place the chaplet upon his head, so as to frighten him. For the construction of ὅπως μὴ (δέδοικα, *I fear*, understood) with the future, equivalent to a negative imperative, see Matt. Gr. Gr., § 518, 7; Soph. Gr. Gr., § 214, b. The story of Athamas is thus told by a scholiast:—"Athamas had two children by Nephele, Phryxus and Helle. Deserting Nephele, who was a goddess, he married a mortal. Nephele, therefore, in a fit of jealousy, flew up to heaven, and afflicted her husband's land with a drought. Athamas sent messengers to Apollo to inquire concerning the drought; and his wife, wishing the death of Phryxus and Helle, bribed the messengers to declare, that the Pythian oracle's response was, that the drought would not cease, unless they sacrificed the offspring of Nephele. Athamas then sends for them from the sheepfolds; but a ram, speaking with a human voice, warns them of their threatened death. They fled, therefore, with the ram, and, as they were crossing the strait to Abydos, Helle fell off and was drowned, and it was called the Hellespont, after her. But Phryxus, riding on the ram, arrives safely in the country of the Colchians, where he sacrifices the ram, gifted by the gods with a golden fleece, to Ares or Hermes; and, establishing himself there, left his name to the country. But Nephele causes Athamas to suffer punishment for her children; he is brought forward, therefore, with a chaplet upon his head, about to be sacrificed on the altar of Zeus, when he is rescued from death by Hercules. Such is the representation of Sophocles in his play."

258, 259. Οὐκ . . . ποιούμεν, *No, but we do all these things to those who are undergoing initiation.*

260. Αἰεῖν . . . παπιάλῃ. τρίμμα, from τρίβω, *to rub*, something *rubbed, polished, &c.*; hence, metaphorically, *a*

person skilled and polished in any thing. κρόταλον, a rattle or bell, and met. a talking person, a rattler. παιπάλη, fine meal, met. a subtle fellow, a keen, acute rogue.

261, 262. Μὰ . . . γενήσομαι, *By Zeus, you will not deceive me*; that is, What you say about my being made meal of I'm afraid will be true enough. Upon the 262d line Mitchell says,—"The words are hardly out of the mouth of Strepsiades, when the whole contents of the bag (a mingled mass of fine pebble, tin, and meal) are dashed into his face. Strepsiades sputters and spits, and spits and sputters, till, the intervening obstacles being at last removed, out comes the word παιπάλη, like a pellet from a pop-gun. But this is not all. Strepsiades turns to the spectators, and part of the freemasonry of the Socratic school is discovered; for the face of Strepsiades, hitherto of a ruddy color, has now assumed the hue of deadly pale peculiar to that school. Such appears to me the meaning of this difficult passage."

263. Εὐφημεῖν, *To observe a religious silence*. The ceremony of initiation is now over, and nothing remains but to introduce Strepsiades to the new divinities. The first line is addressed to him; then Socrates proceeds with a solemn invocation to Air, and Ether, and the Clouds, the deities of the new school.

266. τῷ φροντιστῇ, *to the phrontist*. "These words," says a scholiast, "may be understood either of Socrates or the old man; of Socrates, so that he may be invoking the clouds to appear to him; or of the old man, since Socrates already counts him among the number of the philosophers." Mitchell says they refer to Strepsiades, "the newly admitted member. That the popular voice subsequently fixed the term on Socrates himself may be gathered from the language which Xenophon puts into the mouth of his Syracusan juggler, when offended at seeing the guests whom he had been brought to amuse paying more attention to

Socrates than to his own sleight-of-hand tricks." He then cites the passage from Xenophon's Symposium to the following effect:—"And these discourses going on, when the Syracusans saw them neglecting his exhibitions, and entertaining themselves with one another, envying Socrates, he said to him, 'Are you, then, O Socrates, *the reflecter*, so called (ὁ φροντιστής)?' 'Better so,' he replied, 'than if I were called *the unreflecting* (ἀφρόνιστος).' 'Yes, unless you were a reflecter (φροντιστής) upon things on high (τῶν μετεώρων).' 'Do you know, then,' said Socrates, 'any thing higher than the gods?' 'But, by Zeus, it is not these, they say, that you give your thoughts to, but the most useless things. . . . But let these things alone, and tell me how many flea's feet you are distant from me; for these are the things, they say, that you apply geometry to.'" Xen. Sym. VI. 6.

267. *Μήπω*. Strepsiades, frightened at the invocation, bawls out, begging the clouds not to appear until he has folded his cloak about him.

268. *Τὸ . . . ἔχοντα*, *Unlucky that I am, to have come from home without my dog-skin cap!* For the use of the accusative and infinitive with the neuter article, see Kühner, Gr. Gr., § 308, R. 2.

269. *τῷδ' εἰς ἐπίδειξιν*, *to exhibition before him*, that is, before Strepsiades. The following lines are in that high poetic vein, of which no one was a greater master than Aristophanes, when he chose to give free scope to his lyric genius.

270. *χιονοβλήτοισι*, *snow-beaten*.

271. *Νύμφαις*, *with the Nymphs* (Soph. Gr. Gr., § 206), that is, the daughters of father Oceanus, and of Tethys, the same that compose the chorus in the Prometheus Bound.

272. *προχοαῖς*, literally, *the outflowings*, that is, *the mouths*.—*χρυσέαις ἀράτεσθε πρόχουσιν*, *ye draw in golden pitchers*. With regard to the places mentioned in these

lines, Bothe observes, — “The poet describes the earth, from its centre, where Mount Olympus was believed to be situated, and in four directions, — towards the west, where were the ocean isles, the south, where was the Nile, the north, where was Lake Mæotis, and, finally the east, where was Mimas, the highest mountain in Ionia, — not in Thrace, as has been supposed;” the same Mimas, probably, that is mentioned in the *Odyssey*, III. 172: —

Ἡ ὑπένερθε Χίοιο, παρ' ἡνεμόεντα Μίμαντα.

275. *Ἀέται Νεφέλαι*. “Loud claps of thunder are here heard; these are succeeded by a solemn strain of music; after which, a chorus of voices, apparently proceeding from a body of clouds which float about on the side of Mount Parnes. These clouds gradually assume the appearance of females of the most commanding aspect, and subsequently occupy, like other choruses, the orchestra, or empty space between the stage and the spectators.” Mitchell.

After the prayer of Socrates, the clouds summon each other to obey the invocation to assemble, and thus to make their appearance before Socrates.

276. *δροσερὰν φύσιν εὐάγῃον*, *dewy, easy-moving nature*. With regard to the appearance of the clouds, Welcker remarks, — “In the uncovered theatre, the chorus was really seen moving along from the side of Parnes, veiled like clouds, directly opposite the spectators, *coming down over the walls*, which on both sides shut in a large part of the long stage, and behind which the machinery was disposed. While they were rapidly and tumultuously shaking off their cloudy veils, and coming forth as women of wondrous dignity and beauty, they occupied the orchestra, the empty space between the spectators and the players, and then took the elevated Thymele, in order to speak, by means of the choir-leader, with the actors or the spectators, to whom they alternately addressed themselves.”

287-290. Ἄλλ' . . . γαῖαν, *But let us, having shaken off the showery cloud from our immortal forms, survey the earth with far-seeing eye.* There is some doubt as to the reading of ἀθανάτας ιδέας. Some have ἀθανάταις ιδέαις, and a scholiast mentions the reading ἀθανάτης ιδέας. The reading given in the text is perhaps the best, and the genitive case is constructed with ἀποσεισάμεναι, *having shaken off from.*

292. Ἦισθον . . . θεοσέπτου; Socrates addresses this to Strepsiades. θεοσέπτου, *worthy of divine worship, to be revered as a god.*

296. ἄπερ . . . ὄντοι. The poet makes Socrates allude satirically to the comedians in these words. τρυγοδαίμονες. This ludicrous epithet was compounded in imitation of the κακοδαίμονες, applied by the comic poets to Socrates and his fellow-philosophers. It means literally (τρύξ, δαίμονες) *lees-dæmons*, and refers to the comic actors daubing their faces with the lees of wine.

297. μέγα; . . . αἰοδαῖς, *for a great swarm of goddesses is in motion with their songs.*

299. Παρθένοι ὀμβροφόροι. "After a preluding strain of music, the voices of the chorus are again heard, but they themselves are not yet visible." Mitchell.

300. λιπαρὰν χθόνα Παλλάδος, *the fair land of Pallas.* Pindar called Athens λιπαραὶ καὶ αἰοίδιμοι, Ἑλλάδος ἔρσισμα, κλειναὶ Ἀθῆναι, *illustrious Athens, fair and famous, the prop of Greece.*

302. ἀρόρήτων ἱερῶν, *the unspeakable, sacred rites, that is, the Eleusinian mysteries.*

303. Μυστοδόκος δόμος. "Sacellum templi Eleusinii, in quo initiatio fiebat." Schutz.

307. ἀναδείκνυνται, *is thrown open.*

308. Καὶ . . . ἱερώταται, *and the most sacred processions; in honor of the immortals.*

309-313. Εὐστέφανοι . . . ἀνλῶν, *And well-crowned fes-*

tivals and banquets in all the seasons, and, at the coming spring, the Bromian joy, and the rivalries of harmonious choruses, and the deep-resounding music (literally, *Muse*) *of flutes.* This choral song is a beautiful description of the festivities and poetical amusements of the Athenians. No city of ancient times equalled Athens in the variety, taste, and splendor of its entertainments, its processions, its cyclic dances, and its Dionysiac exhibitions. These last were the most remarkable of all, as being the occasions which produced the masterpieces of the Attic tragic drama, the works of Æschylus, Sophocles, and Euripides. These exhibitions are meant by the *Βρομία χάρις*, at the coming of spring, the greater Dionysiac festival taking place at that season of the year. See Panegyricus of Isocrates, p. 15, Felton's edition, and note, p. 79.

Mr. Wordsworth, the elegant author of "Athens and Attica," makes the following remarks:—"Aristophanes, in his play of the *Nephelæ*, brings his goddesses, the Clouds, from the heights of Mount Parnes, when, in compliance with the invocation of Socrates, they descend to visit the earth. Quitting their aerial station on this lofty mountain, they soar over the Athenian plain, and floating across the peaked hill of Lycabettus, at the north-east extremity of the city, and above the town itself, and the rock of the Acropolis, they fly over the Parthenon, and at last alight on the stage of the theatre on the south side of the citadel. Before they commence their flight, they join their voices in a choral strain, replete with poetical beauty, which furnishes conclusive evidence that the poet who composed it might have been as distinguished for lyrical as he was for his dramatic excellence; that, in a word, he might have been a Pindar, if he had not been an Aristophanes.

"While listening to the beautiful language and melodious harmony of this song, the audience might almost imagine itself to be placed in the same elevated position as was oc-

cupied by those who united in giving it utterance; and thence it might seem to contemplate all the noble and fair spectacles which they there see and describe. Together with the chorus of the Clouds, it might appear to look down upon the objects of which they speak as then visible to themselves: to see the land of Pallas stretched out before them, and the lofty temples and statues of Athens at their feet; to trace the long trains of worshippers in festal array going over the hills to the sacred mysteries of Eleusis; to follow the sacred processions winding through the streets to the Acropolis of the Athenian city; to witness the banquets and sacrifices on solemn holidays; to behold the crowds seated in the theatre at the beginning of spring, and viewing the dances and listening to the melodies which there gave an additional charm to that season of festivity and joy." Pictorial Greece, pp. 87, 88.

316. *μεγάλαι, . . . ἀργοῖς*, *great goddesses for idle men*, that is, the philosophers and sophists, whose pursuits the poet would represent as idle and useless. "*Ὁφέλμοι τοῖς ἀνθρώπων ἀπράκτοις· οἱ γὰρ ἀργοὶ κεχῆνασιν εἰς τὰς Νεφέλας*," says the Scholiast.

317, 318. *Αἵπερ . . . κατάληψιν*. In following out his purpose of ridiculing the philosophers, the poet makes Socrates ascribe to the clouds the faculties and arts which the sophists professed to ascertain and to cultivate. He ludicrously mingles up philosophical terms with the cant of the jugglers. *γνώμην*, *thought*. *διάλεξιν*, the art of discussion by question and answer, or *dialectics*, — an art carried to its highest perfection by Socrates. *νοῦν*, used in a variety of philosophical senses, but all traceable to the general idea of *intelligence*, or the *intelligent principle*, as distinguished from matter. *τερατεῖαν*, the wondrous art, the art of dealing with supernatural things, *jugglery*, *witchcraft*, the *black art*. *περίλεξιν*, the art of talking round and round a subject; a gloss explains, *ἐνπορία καὶ περιττότης λόγων*, *abundance and*

superfluity of words, the wordy art. *κροῦσι*, literally, a blow, a stroke upon vessels to ascertain whether they are cracked, hence a *proof*, a *test*, also the touch of a musical instrument; perhaps, here, *playing upon the mind, cheating*; the same idea that is expressed in Hamlet's dialogue with Guildenstern:—

"Hamlet. Will you play upon this pipe?

"Guildenstern. My lord, I cannot.

"Ham. I pray you.

"Guil. Believe me, I cannot.

"Ham. I do beseech you.

"Guil. I know no touch of it, my lord.

"Ham. 'Tis as easy as lying; govern these ventages with your finger and thumb, give it breath with your mouth, and it will discourse most eloquent music. Look you, there are the stops.

"Guil. But these cannot I command to any utterance of harmony; I have not the skill.

"Ham. Why, look you now, how unworthy a thing you make of me! You would *play upon me*; you would seem to know my stops; you would pluck out the heart of my mystery; *you would sound me from my lowest note to the top of my compass*; and there is much music, excellent voice, in this little organ; yet cannot you make it speak. S'blood, do you think I am easier to be played on than a pipe? Call me what instrument you will, though you can fret me, *you cannot play upon me.*" Hamlet, Act III., Sc. 2.

κατάληψιν, comprehension, skill in getting hold of any thing. from *καταλαμβάνω*. In the "Knights," Aristophanes describes a rhetorician thus:—

Συνερκτικός γάρ ἐστι καὶ περαντικός,
Καὶ γνωμοτυπικός, καὶ σαφὴς καὶ κρουστικός,
Καταληπτικός τ' ὕψιστα τοῦ θορυβητικοῦ.

319–322. *Ταῦτ' . . . ἐπιθυμῶ. Ταῦτ'*, an Attic construction for *διὰ ταῦτα*. Strepsiades breaks out in a strange flood of words, as if in a fit of inspiration. *πεπότηται, has soared aloft. λεπτολογεῖν, to discuss subtilely, to split hairs,*

"to distinguish and divide

A hair 'twixt south and south-west side."

στενολεσχεῖν, nearly the same as the last, *to argue subtilely*. Καὶ γνωμιδίῳ. This line is supposed by Wieland to refer to the manner in which Socrates was accustomed to manage his philosophical discussions with the aid of his celebrated irony (called by an old English writer *dry mock*), by which he opposed the opinions or maxims of the philosophers (γνώμας) with doubts and questions (γνωμιδίους), which, as it were, *stuck* them through. Strepsiades is so much excited by this new enthusiasm, that he longs to see the inspiring goddesses in bodily form.

323. πρὸς τὴν Πάρνηθ', *towards Parnes*, a mountain in Attica, in sight of the spectators at the theatre. It is situated northward from Athens, and now bears the name of ~~Casta~~ *Ozeir*. The situation of the great Dionysiac theatre, as is well known, was at the south-east corner of the Acropolis. In a residence of some months at Athens, I was almost in the daily habit of visiting a spot, which suggested so many literary and poetical reminiscences; and as I passed round the corner of the Acropolis, my eye always rested upon the distant heights of Parnes. I seldom saw the summit without a mass of delicate, silvery clouds resting upon it, which brought to mind the beautiful choruses of this comedy. It is beyond a doubt, that this daily sight suggested to Aristophanes the airy graces, with which this piece abounds; and as the actor spoke the words, he might behold from the extremity of the stage—the theatre being open to the sky—through the pure transparency of the Attic atmosphere, the floating vapors, easily transformed by the imagination into a band of lovely maidens, moving like goddesses down from the slopes of the mountain, and passing over the olive-covered valley which lay between. See note to 309–313.

324, 325. Χωρὸνσ' . . . πλάγαι. The editors have found some difficulty with this sentence on account of the repetition of the pronoun αὐται. Mitchell says, — "Socrates is here to be considered as pointing out to Strepsiades the

course which the clouds are taking; *these* coming through the hollows between two hills (κοῖλα) and shrubberies (δασέα); *those* proceeding *sideways* (πλάγῃαι), till he brings them to the εἴσοδος, or place where the chorus entered the part of the theatre appropriated to them." Bothe assigns part of the sentence to Strepsiades, altering the pronoun to αὐταί; so that Strepsiades is made to ask, Φέρε, ποῦ, δείξον, χωροῦσ' αὐταί; and remarks with regard to the common arrangement, "Quid sibi velit bis positum, αὐται, nemo ex-putaverit." It seems to me the words will not bear the meaning put upon them by Mitchell. They clearly are not used by Socrates to indicate separate bodies of clouds approaching. There is no difficulty in supposing Socrates to be watching their course, and pointing them out to Strepsiades as they move along; repeating the demonstrative pronoun (used, according to a very common idiom, adverbially), because Strepsiades, though looking hard, could not see them at first at all. According to this view, the common reading is the correct one, and its explanation natural and easy. Translate, therefore, *There they come, very many, through the hollows and the thickets; (don't you see?) there, winding their way along.* For the second οὗται, see Soph. Gr. Gr., § 163, n. 2.

325. Τί τὸ χρεῖμα; *What's the matter with me?*

326. Παρὰ τὴν εἴσοδον, *By the entrance.* The εἴσοδος was a passage at the side of the theatre, leading into the orchestra, through which the chorus having entered, arranged themselves for the choral chant and dance.—"Ἦδη . . . οὕτως, *Ah, now I just see them, so.*

327. εἰ κολοκύνταις. The scholiast explains,—"εἰ μὴ λήμας ἔχεις ἐν τοῖς ὀφθαλμοῖς μεγάλας ὡς κολοκύντας · λήμη δέ ἐστι τὸ πεπηγὸς δάκρυον,"—*unless you have rheum-drops in your eyes as big as gourds.*

328. Νῆ κατέχουσι. Bothe very unnecessarily assigns the words πάντα γὰρ ἤδη κατέχουσι to Socrates, for the

reason that "Minus apte hæc verba leguntur sub persona Strepsiadis, aspectu Nubium defixi; subjicit Socrates rationem, cur jam fieri non possit, quin senex conspiciat Nubes." But the words naturally belong to Strepsiades. Socrates has already told him that he cannot help seeing them, unless he is as blind as a bat; and Strepsiades replies, *Yes, to be sure*, and then breaks into a direct address to them, — *O much honored Clouds! — to be sure I see them, for they fill up every thing.*

330. *Mà Aí'.* This form implies a negation, *No, by Zeus.*

331–334. *Ὁὐ . . . μουσσοποιῶσιν.* The poet is here ridiculing the whole body of charlatans, in divination, medicine, music, and poetry. Aristophanes was a great conservative, and looked with the keenest contempt upon all the innovations which the fashions of his age were introducing to popular favor. The vices of the sophists were pervading every department of Attic life and art. Pretended philosophers were teaching atheistic paradoxes; the authors of the cyclic choruses and the lyric poets generally were introducing a forced, quaint, and affected style, clothing commonplace or exaggerated thoughts in fantastic phraseology, like some of the new-school poets of the present age; the musicians were throwing aside the severe and simple strains which braced up and strengthened the souls of the heroes who fought at Marathon, and substituting in their place an effeminate and corrupting musical mannerism, under which the youth of Athens were becoming voluptuous and feeble; jugglers and quacks of every description were pouring their debasing influences upon the democracy of Athens, undermining the virtue of the people, and preparing them for the ruin which speedily overtook the state in the war with Sparta, and afterwards in the conflicts with Macedonia. *Θουριόμαρτες, Thurian soothsayers.* The poet alludes here to the Athenian colony sent out, B. C. 446, to settle near the

ancient Sybaris. The soothsayer Lampon was placed at the head of the expedition; according to Diodorus, he was honored with the privilege of a seat at the table of the Prytaneum, — “ἐτυχε δὲ καὶ τῆς ἐν Πρυτανείῳ σιτήσεως.” This privilege was granted only to the most distinguished men. It is this circumstance that gives a point to the poet’s satirical allusion. *ιατροτέχναις*, *doctor-artists*, *quacks*. Like Molière, the most illustrious comic poet of modern times, Aristophanes seems to have had a great antipathy to medical men. He alludes in this passage, probably, to Hippocrates, to whom and to whose descendants the privilege of the Prytaneum was granted by the Athenians. *σφραγιδονηχαροκομήτας*. This amusing compound is thus explained in the *Etymologicum Magnum*: — “ὁ ἄσωτος, παρὰ Ἀριστοφάνει ἀπὸ τοῦ σφραγὶς καὶ ὄνυξ καὶ ἀργὸς καὶ κόμη, οἷον οἱ ὅς φέρει τοὺς δακτυλίους μέχρι τῶν ὀνύχων, καὶ ὅς ἀργὸς ἐστὶ καὶ κομᾶται.” A dissolute person, one who wears rings down to his finger-nails, is lazy, and has long hair. Voss made a German equivalent, *Ringfingerigschlendergelockvolk*, *ring-fingeredlazylonghairedfolk*. *Κυκλίων τε χορῶν*. “Circular dances, which on festive occasions were performed round the altar of a god with an accompaniment of song. As dances of this kind originally belonged to the Bacchic festival, the cyclic dance and the Bacchic dithyramb bear nearly the same meaning. Hence, *κυκλιοδιδάσκαλος* (Av. 1403), a poet who teaches his dithyrambic strains for some public exhibition.” Mitchell. *ἄσματοκάμπταις*, *song-twisters*. The poet designedly uses these sesquipedalian words to ridicule the pomp and unmeaning bombast of the fashionable style introduced by the dithyrambic composers. Voss remarks, — “Their formerly simple, vigorous, choral style of music was lost in fustian and artificial flourishes.” He alludes specially to Cinesias, Philoxenus, and Cleomenes. *μετεωροφάνας*, *meteor-jugglers*, or *star-gazers*. *μουσοποιῶσιν*, *celebrate in verse*. This whole passage is a very ingenious satire upon

the absurdities introduced into music, poetry, and literary style in general, in the time of Aristophanes. A satirical poet of equal powers might find the materials for a similar comedy in the affectations which have of late been foisted upon the English language by the writings of a class of whimsical and euphuistic authors who have met with some favor under the shelter of Mr. Carlyle's example.

331. Sq. The classes of impostors mentioned here, and the still more numerous classes satirized in the *Birds*, show how easily imposed upon were the people of Athens, notwithstanding their general intellectual culture. In this, as in so many other respects, a parallel might be drawn between the Athenian and the American people — especially the New Englanders. Among us there is a general activity of mind, which, while it has its great and undeniable advantages, has also its dark side. The active, excited state of mind, which now exists among the descendants of the Puritans, by no means necessarily implies the prevalence of a sound common sense. On the contrary, it lays whole classes of honest people open to the arts of the impostor in a peculiar degree. For this same excited condition of the mind, without careful training in the habit of rigid accuracy of observation, and the most truthful report of the things observed, is far from guarding us against all kinds of illusions of the senses; all kinds of false reasonings upon facts assumed without proof, and fatal errors on the most important subjects.

Ingenious as were the impostors in Athens, they never ventured on such a bold experiment with the popular credulity as have the American Spiritualists. The writing mediums, the trance mediums, the consulting mediums, who have played so weird a game for several years past, with the weaknesses of men and women, find no representatives of their names in the copious vocabulary of imposture which Aristophanes wielded with such telling effect. Ludi-

crous as is the picture of the Phrontisterion exhibited in the Clouds, even the wit of Aristophanes cannot make it half so ridiculous as the session of a "circle" of Spiritualists round a table, while the long-legged and vulgar mystagogue passes drums, hand-bells, musical instruments, and other things equally wonderful, round the ring of weakling men and women, who surrender themselves, hand and foot, to the most puerile imposture that ever discredited the human mind. It needs a genius like that of Aristophanes to lash this modern folly and cheat, until men, women, and children shall be ashamed to acknowledge they were for a moment taken in by its shallow juggleries.

The dithyrambic poets, parodied in the reply of Strepsiades, must have been a good deal like Mr. Thomas L. Harris, whose "archetypal ideas," we are told by the highest authority, "were internally inwrought by spiritual agency into the inmost mind of the medium, he having at that time passed into a spiritual or interior condition. From that time until the fourth of August, fed by continual influxes of celestial life, these archetypal ideas internally unfolded within his interior or spiritual self; until at length, having attained to their maturity, they descended into the externals of the mind, uttered themselves in speech, and were transcribed as spoken by the medium, he by spiritual agencies, being temporarily *elevated* to the spiritual degree of the mind for that purpose, and the external form being rendered quiet by a process which is analogous to physical death."

Such was the origin of the "Lyric of the Morning Land." I take, quite at random, a few lines from that immortal work, as the best possible illustration of the dithyrambic spirit, which Aristophanes satirizes:—

"I see a cataract of crimson fire,
As if a world were melted into flame,

Poured from the hollow sky,
 Falling tumultuously,
 And spreading as it rolls,
 With music like the utterance of all souls
 Into ten thousand, thousand worlds again,
 And all the drops blown into fiery suns,
 And all the sparkles, whirling from the pyre
 Are planet-guided spheres and horizons."

Now, if the Athenian dithyrambists ever equalled the sublimity of this passage, the fact has escaped my researches.

335-339. *Ταῦτ' . . . κίχλᾱν*. The poet is here introducing and ridiculing the twisted and forced expressions of some of the Doric dithyrambic poets. *Ταῦτ'*, i. e. *διὰ ταῦτα*, a common Atticism, *For this reason*. *ἑποίουν*, they poetized, in such language as follows:—*ὑγρᾶν Νεφελᾶν στρεπταιγλᾶν δάϊον ὀρμάν*, the violent rush of the watery, lightning-whirling clouds. There is some dispute as to the meaning of *στρεπταιγλᾶν*; according to some it should be rendered *light-turning*, or *light-obstructing*, that is, darkening the light of the sun. Passow gives it the other meaning, and evidently makes it to agree with *ὀρμάν*; if so, it should be accented *στρεπταιγλαν*. This was the understanding of the scholiast, and the reading is adopted by Bothe; and another scholiast, quoted by him, states that this reading was found in the older copies. But the reading in the text is mentioned by the scholiasts, and approved by Hermann, Invernizius, and Dindorf. The expressions in the following line are also quotations; *πλοκάμους*, &c., the locks of the hundred-headed *Typhon*. Æschylus (*Prom. Vinc.* 352-354) calls the same mythological monster

" δάϊον τέρας,

Ἑκατογκέρηνον . . .
Τυφῶνα θούρον, πᾶσιν ὃς ἀνέστη θεοῖς."

πρημαινούσας τε θυέλλας, the hotly blowing tempests. In the following line there is some question what the feminine

adjectives, *ἀερίας, διεράς*, belong to. Mitchell points the line so as to make these two words a separate quotation, *aerial fluid*. Kuster says, — “sed non multum nobis laborandum puto de ἀκολουθία et sensu totius loci hujus, quippe quem poeta ex vocibus et phrasibus dithyrambicis, hinc inde sumptis, contexerit, ut indicaret canora et tumida Dithyrambicorum carmina sæpe sensu et connexione carere.” Upon which an excellent judge of the comic style remarks, — “Kuster is right. The comedian is quoting from the lyric poets without intending to favor us with any sense.” Some refer these words to *Νεφέλας*. Others, as Brunck, Hermann, Schütz, and Bothe, read *ἀερίους διερούς*, making them agree with *οἰωνούς*. In the one case, the line is to be translated, *Then the aerial, liquid (clouds), the crooked-clawed, air-swimming birds*. In the other, applying all the epithets to birds, *The aerial, liquid, crooked-clawed, air-swimming birds*. The next quotation is *Ὀμβροῦς . . . Νεφελᾶν*, *The showers of waters from the dewy clouds*. The conclusion shows how the clouds supported all these characters. *Then, in return for these things, they gulped down slices of excellent large mullets, and the bird-flesh of thrushes*. Mitchell says, — “This verse is evidently a quotation from some Doric poet, not improbably Epicharmus, whose dramas are continually cited by Athenæus for articles of food, more particularly his ‘Γῶ καὶ Θαλάσση,’ and his ‘Hebes Nuptiæ.’ A scholiast says that the whole passage refers to the dithyrambic poets, who were feasted by the Choregi (i. e. those who defrayed the expense of the entertainment,) and those who supped in the Prytaneum.”

340. *Διὰ . . . δικάϊως* ; An elliptical sentence ; literally, *And on their account not justly?* that is, as explained by a scholiast, *Were they not justly held worthy of this honor and of these feasts, on account of what they had written about the clouds?* Seager, however, divides the line differently, *Διὰ υἱέντοι τάσδ' οὐκ δικάϊως* ; *It is indeed on their account ;*

and is it not justly? — *τί παθοῦσαι* is an idiomatic expression, like *τί ἔχων*, *τί μαθὼν*, literally, *having experienced what?* that is, *how is it that?*

342. *ἔχειναι*, *they*, that is, *clouds*.

343. *εἴξασιν*, for *εἰόχασιν*, *resemble*. — *ἐρίουσιν πεπταμένους*, *spread fleeces*, perf. pass. of *πετάννυμι*.

344. *αὐται . . . ἔχουσιν*, *but these have noses*. "The chorus of Clouds have entered wearing masks with large noses," says a scholiast. This would be necessary, to make them appear of just proportion to the more distant spectators, while to Strepsiades they would seem to be huge protuberances.

The passage commencing with l. 346 will remind the reader of the dialogue between Hamlet and Polonius.

"*Hamlet*. Do you see yonder cloud, that's almost in shape of a camel?"

"*Polonius*. By the mass, and 't is like a camel indeed.

"*Ham*. Methinks it is like a weasel.

"*Pol*. It is backed like a weasel.

"*Ham*. Or like a whale.

"*Pol*. Very like a whale."

349. *Ἄγχιον . . . τούτων*, *A wild one of these shaggy fellows*. The word *ἄγχιος* is often used in the sense of *debauched*, *licentious*, just as in English we call a rakish person a wild fellow. According to a scholiast, the son of Xenophantes here alluded to was Hieronymus, a dithyrambic poet. The clouds are represented as likening themselves to centaurs, in derision of these shaggy gentlemen.

351. *Σίμων*. Of the Simon here spoken of a scholiast says, — "He was a sophist of that time, and somewhat distinguished in public affairs. Eupolis mentioned him also in his "Cities," and charged him with the same crimes in these words, — "He pilfered money from Heraclea."

353. *Ταῦτ'*, i. e. *Διὰ ταῦτα*. The Cleonymus here satirized was frequently made the butt of the comic poets for

his cowardice, and for having thrown away his shield in battle. This of course rendered him infamous.

355. *Κλεισθέης*. The Clisthenes here spoken of was a noted debauchee of the times, and is elsewhere ridiculed by Aristophanes.

356–359. *Χαίρετε χεῖρες*. The clouds have now arranged themselves, and Strepsiades, as if again inspired, addresses them in a very lofty style. They reply first to him, and then turn to Socrates again. *And thou, too, priest of subtlest trifles, say, what wouldst thou with us now?*

361. *Προδίκος*. A philosopher from Ceos, and a contemporary of Socrates. He is mentioned in the “Birds,” and in a fragment of the “Tagenistæ.” He is spoken of as charging an enormous price for his instruction.

362, 363. *Ὅτι σεμνοπροσωπεῖς*. “In Symposio Platonis, ubi Alcibiades narrat qualem se Socrates militiæ gesserit et quomodo, cæteris Atheniensibus, quum apud Delium victi essent, fugientibus, ipse, recesserit, ad Comicum nostrum, qui in illo convivio aderat, se convertens Alcibiades dicit: *ἐπειτα ἔμοιγε ἔδοκει, ὦ Ἀριστόφανες, τὸ σὸν δὴ τοῦτο, καὶ ἐκεῖ διαπορεύεσθαι ὥσπερ κἀνθάδε, βρενθόμενος καὶ τῷ ὀφθαλμῷ παραβάλλον*, magnifice inambulans et oculos huc illuc circumferens.” Bergler. This is the passage to which Mitchell alludes:—“This description of his great master’s exterior (done, no doubt, to the life) did not escape Plato, but he adverts to it with the utmost good-humor.” *βρενθόμεναι* means *to demean one’s self proudly and haughtily, to throw the breast forward, to strut*. *τῷ ὀφθαλμῷ παραβάλλεις*. “Male interpres, *circumfersque oculos*. Sensus est, *obliquis oculis alios intueris*; more scilicet hominum superborum, qui recto vultu aliquem aspicere dedignantur.” Kuster. A scholiast says,—“It is a characteristic of the haughty not to keep their look fixed upon the same point, but to move it up and down, and to turn it hither and thither.” Upon the habits of Socrates, Mitchell thus comments:—“If any man

in Athens had by his prodigious talents the power of placing at his feet the wealth, the honors, and the pleasures of that clever but giddy metropolis, it was unquestionably the son of Sophroniscus; but, from the commencement of his career, he had evidently determined that it should be otherwise. Unlike the fashionable and grasping sophists, he had resolved that all his instructions should be almost, if not entirely, gratuitous; unlike them, instead of carrying philosophy into the mansions of the wealthy, he had determined to carry it among artisans and laborers, — into shops and hovels, — into the agora and the palaestra, — at all hours and all seasons. And how was he to be supported in an enterprise at once so new and so laborious? Pay he would not receive, — private fortune he had none; his only resource was to make himself independent of circumstances, by adopting the mode of life described in the text; and this he did cheerfully and unflinchingly. And what was the result? Such blessings as all the treasures of the bloated sophists could not have purchased, — a frame of body which disease never reached, and a tone of mind superior alike to the fear of man and the fear of death.” “καὶ ἡμῖν σεμνοπρωσωπεῖς, et nobis fretus supercilium tollis; vel gravitatem quamdam et fastosum vultum præ te fers.” — Kuster.

364. τοῦ φθέγγματος, genitive of exclamation.

367. οὐ μὴ ληρήσεις. For οὐ μὴ with the future, see Kühner, Gr. Gr., § 318, 7; also Buttmann, § 148, n. 6.

368. ἐμοίγ', the emphatic form of the personal pronoun. — ἀπόφηναι, 1 aor. mid. imp.

369. Ἄνται δὴ ποῦ, *There to be sure*. For the force of the particles, see Kühner, Gr. Gr., § 315, 2.

370. Φέρε . . . τεθέασαι; *Come, where have you ever seen it raining without clouds?* The use of *ὕει*, *it rains*, is a singular idiom of the Greek. Though translated as an impersonal verb, it is not strictly one, but agrees with ὁ θεός or ὁ Ζεὺς understood, as is shown by the masculine form,

when the participle is used. The phrase itself seems to contradict the atheistical doctrine which the poet represents Socrates as teaching to his new disciple.

371. αἰθρίας (οὐσης understood), *in fair weather*. For construction, see Soph. Gr. Gr., § 196.

375. ὦ πάντα σὺ τολμῶν; *you all-daring man*. Wolf translates this by an epithet applied to the philosopher Kant by Moses Mendelsohn, — *Du, Alleszermalmer, thou all-crusher*.

379. ὥστε φέρεσθαι; For the construction of ὥστε with the infinitive, see Kühner, Gr. Gr., § 306, R. 3.

380. Δίος; Mitchell quotes from Süvern the following passage: — “One of the most prominent cosmogonical doctrines attributed by Aristophanes to the master of the Phrontisterium is that which describes the whirlwind god, Δίος, by whom, as the sovereign ruler of the world, Zeus and the other gods are displaced. One of the scholiasts observes, that this is borrowed from Anaxagoras. Wieland finds fault with that notion, and remarks, on the contrary, that the doctrine arose out of the school of Democritus, and may have been brought to Athens by his disciple Protagoras. But the δῖοι or δῖναι of Anaxagoras were very different from those of Democritus. According to the system of the former, they came into being at the moment when Intelligence (Νοῦς) had given life and motion to matter, which was originally without motion; but, according to Democritus, they were themselves the originals of all things, and bodies were formed by the chance collision of the atoms contained in them. Now it might be said that a precise distinction of these two vortex-systems was no business of the poet's, particularly as Anaxagoras himself, by not defining the further operation of the Νοῦς, or Intelligence, by means of these vortices, had left it undecided whether the former or the latter, the Νοῦς or the vortices, predominated in the formation of the world. But the Δίος of the

Clouds is brought forward by the circumstance, that he was said to have displaced Zeus, and that Anaxagoras was accused of ἀσέβεια, for having transformed the gods into allegories, and for having given an earthly existence to the heavenly bodies which had been held to be gods; here there is evidently an allusion to Anaxagoras."

380, 381. *τοντί* βασιλεύων, literally, *this had been unknown to me, Zeus being no more, but Dinos reigning in his place*. The last part is put grammatically in apposition with *τοντί*. The common construction would have been the accusative before the infinitive, or *Ζεύς* nominative to ἐλελήθη (pluperfect of λανθάνω), followed by ὦν.

385. Ἀπὸ διδάξω, *I'll teach you from your own example*. The poet is ridiculing the Socratic method of arguing with examples taken from common life.

386. ζωμοῦ ἐμπλησθεῖς, *filled with soup at the Panathenaic festival*. The Panathenæa was the most noted of all the Attic festivals. For a minute account of it, see Smith's Dictionary of Greek and Roman Antiq., Art. Panathenæa. Upon this passage a scholiast observes, that at this time all the cities that had been founded by Athens sent an ox to be sacrificed, whence it came to pass that there was a great abundance of beef, and people ate more than they ought. Wheelwright (*Comedies of Aristophanes*, Vol. I., p. 83) illustrates this scene by the following lines from Shakspeare, *Henry IV.*, P. I., Act 3, Sc. 1:—

"Diseased nature oftentimes breaks forth
In strange eruptions; oft the teeming earth
Is with a kind of colic pinched and vexed
By the imprisoning of unruly wind
Within her womb," etc.

398. Κρονίων ὄζων, *smelling of Cronian things; that is, musty, old-fashioned, old as Cronos, old as the hills*.—βερεσέληνε. This word refers to the story told in Herodotus of two infants being shut up and kept out of the sound of

human language, for the purpose of ascertaining what is the oldest dialect. The first word they uttered was *βexός*, the Phrygian word for *bread*. The last part of the compound refers to the opinion of the Arcadians that their nation was older than the moon. The whole word, therefore, means *antiquated, musty, before the flood, antediluvian*.

400. *Θέωρον*. Theorus is mentioned also in the *Acharnians* and *Wasps*. He was the object of satire as a flatterer, and in his place figures as a perjurer.

401. *Σούνιον* *Ἀθηνέων*. These words are a quotation from Homer's *Odyssey*, III. 278:—

Ἄλλ' ὅτε Σούνιον ἶδον ἀφικόμεθ', ἄκρον Ἀθηνέων.

Sunium is the name of a well-known promontory of Attica.

402. *τί μαθών*; *having learned what?* that is, *upon what principle does he do this?* Some read *τί παθών*; an idiom already explained; *how is it that he does it? what possesses him to do this?* There is no material difference of sense. See note to l. 340.

408. *Νῆ Δί*; *Διασίωσιν*, *By Zeus, I met with just the same thing at the Diasian feast*. The Diasia was an ancient festival in honor of *Ζεὺς Μείλιχος*, celebrated in the last third of the month Anthesterion by all the citizens, with offerings of cattle, fruits, or cakes made into the shape of animals, according to the circumstances of the individual. See Smith's *Dict. of Gr. and Rom. Antiq.*

409. *Ῥπτων* *ἀμελήσας*, *I was cocking a pudding for my kinsfolk, and neglected to cut it open*. The *γαστήρ* of the ancient cookery was a sort of pudding or haggis. Dr. Johnson thus defines the haggis:—"A mess of meat, generally pork, chopped and inclosed in a membrane. In Scotland it is commonly made in a sheep's maw, of the entrails of the same animal cut small with suet and spices." In German it is called *Magenwurst*, stomach-sausage.

417. *καὶ τῶν ἄλλων ἀνοίγων*. *ἀνόγτος* is often used in the

sense of *lascivious*, *licentious*, and some understand it so here. But its more general meaning agrees better with the connection of the passage. Translate, *and other follies*. With regard to the habits described in the preceding lines, see above. The philosopher Protagoras is said by Plotinus to have remained in the same position three days and two nights without eating or drinking. Similar things are related of ancient Indian philosophers, and are not unknown among them at the present day. "It smells," says Bothe, "of the pseudo-philosophic squalor, which even commands abstinence from the gymnasia."

420-422. Ἀλλ' . . . παρέχοιμ' ἄν, *But so far as concerns a firm soul, and sleep-disturbing care, and a sparing, hard-living, savory-supping belly, don't trouble yourself; for as to these things, I'll give you leave to hammer upon me as much as you please.* ἐπιχαλκύνειν is a proverbial expression, as Wolf says, like the German, for a man who submits to any thing, "Er lässt auf sich schmieden," *He lets them hammer upon him.*

424. Τὸ . . . ταντί; *This Chaos, and the Clouds, and the Tongue, these three.* Chaos here means the expanse of the ether. The three divinities of the comic Socrates, then, are Ether, the Clouds, and the Tongue. "In all places of public resort in Athens," says Mitchell, "wherever some half-dozen persons were collected together, there Socrates was to be found, putting or answering questions. On this practice the duties of the ecclesia and the law-courts, which occupied so much of the time of other citizens, formed no drawback; for Socrates attended neither. He even abstained from what might have been still more naturally expected of him, that of committing his discourses to writing. . . . In written communication, as the best exposition of his system has been explained, an uncertainty always attaches as to whether the mind of the reader has spontaneously conformed to such communication, and in reality ap-

propriated it to itself, or whether, with the mere ocular apprehension of the words and letters, a vain conceit is excited in the mind that it understands what it does not understand; on the contrary, a sentence orally delivered may always be supported, as Plato observes, by its father, and receive his protection, and that not only against the objections of one who thinks otherwise, but also against the intellectual stubbornness of one as yet ignorant, while the written sentence has no answer to make to any further inquiries. It is evidently, therefore, not without reason that the Tongue is ranked by Aristophanes among the divinities of Socrates."

430. *Τῶν . . . ἄριστον*, *That I may be the best of all the Greeks in speaking, by a hundred studia, or, That I may go a hundred studia beyond all the Greeks in speaking.* In the *Frogs* occurs a similar ludicrous expression, "*Εὐριπίδου πλεῖν ἢ σταδίῳ λαλίστερα*, *More than a stadium more loquacious than Euripides.*"

431, 432. *ὥστε . . . σύ*, *so that from this time henceforth no man shall carry more points before the people than you.* *γνώμη*, in the popular assembly, *an opinion, a resolution, or proposition.* *νικᾶν* is constructed with the accusative of all such words as *γνώμη* and *ψήφισμα*, signifying *to get them carried or passed.* *Soph. Gr. Gr.*, § 184, N. 1.

433, 434. *Μή . . . διωλισθεῖν.* Strepsiades does not care about the public affairs. He does not wish to become an orator, and to cheat the ecclesia, — which was what the disciples of the sophists generally aimed at, — but only to twist the proceedings of the courts of law so as to slip out of the clutches of his creditors. This is the art he would learn from Socrates. *γνώμας μεγάλας*, *great counsels, or public harangues, popular measures.*

435. *μεγάλων.* The Chorus uses this word, making a passing allusion to *μεγάλας*, just preceding.

Strepsiades now intrusts himself to the hands of the at-

tendants, urged to this final commitment of himself by the recollection of the koppa-horses and his Cæsyrafied wife. He is instantly seized with another fit of inspiration, which shows that he has not become a convert to the Tongue-divinity in vain. It is difficult for any modern language to keep pace with the volubility of the Greek, as its comic slang comes from the lips of Strepsiades.

439. *χρήσθων*, for *χρήσθωσαν*, *let them use, let them do with me what they please.*

441. *Παρέχω τύπτειν*. The idiom is the same as in English, *I give them my body to beat.*

442. *ἀσκὸν δαίρειν*, *to curry for leather*. For the construction, see Soph. Gr. Gr., § 185.

445-451. *Θρασύς*, *impudent*. — *εὐγλωττος*, *nimble-tongued*. — *τολμηρός*, *audacious*. — *ἵτης*, from *εἶμι*, *one who is ready to go all lengths, reckless*. — *βδελυρός*, *shameless*. — *ψευδῶν συγκολλητής*, *gluer of lies, falsehood-tinker*. — *εὐρησιεπής*, *word-finder*. — *περίτριμμα δικῶν*, *one experienced in lawsuits, a pettifogger, a dabbler in the law*. — *κύρβις*, properly a triangular, pyramidal column, on which laws were published, *a law-column*, or, in modern phraseology, *a code*; the spirit of it may be given by the phrase, *a walking code*, or *a living law-book*. — *κρόταλον*, *a rattle*. — *κίναδος*, *a fox*; it is unnecessary to remind the reader, that that great luminary of the law, the father of Mr. Samson and Miss Sally Brass, was called *Foxey*, which is an exact equivalent of the present Greek word. — *τρύμη*, properly, *a hole worn through any thing*; here it means nearly the same as *περίτριμμα*, *a cunning fellow, a sharper*. — *μάσθλης*, *a pliant thong*, hence, *a sly-boots, a leathery chap*. — *εἶρων*, *a dissembler, a quizzer*. — *γλοιός*, properly the oil used in the palæstras and baths; of course it means here *a smooth, slippery fellow*; the readers of "Ten Thousand a Year" will remember the significant name of Oily Gammon, Esq. — *ἀλαζών*, *a braggadocio*. — *κέντηρον*, *a rogue who bears the marks of the κέντρον, a scape-*

gallows. — *μιαρός*, a *reprobate*. — *στρόφις*, a *wiggler*. — *ἀργαλῆος*, a *hard character*, in the cant of the day, a *hard customer*. — *ματινολιχός*, compounded of *ματτίνα*, a *dish of poultry dressed with herbs*, and *λείγω*, to *lick*, a *lick-spit*; it implies greediness and impudence. According to Schütz, it means an impudent fellow, who partakes of the feast without paying scot.

453. *Δρώντων*, Attic for *Δράττων*.

455. *χορδήν*, a *sausage*, or *roasted entrails*, such as made a part of the Homeric feasts, and is not unknown at the present day at the tables of the Klephts, those modern representatives of the Homeric chiefs and heroes. Mr. Urquhart, in his entertaining book on the East, had the honor of partaking of a feast with a noted Klepht, Captain Demos, which would have been highly relished by Ajax or Achilles. "A small round table was brought in and set upon the ground, and the guests hurtled round it as close as they could. . . . Presently a Palicar came running with a ramrod, on which had been entwined the choice entrails of the sheep, hot and fizzing from the fire, and, running round the table, discharged about the length of a cartridge of the garnishing of the ramrod on the bread before each guest." The rest of the feast was equally classical. Captain Demos by "a single blow then severed the spine, and the weapon, passing between the ribs, separated in an instant the animal into two parts. Two ribs, with the vertebræ attached to them, were then separated, and also placed before me. This is the mode by which honor is shown to a guest; and, no doubt, in the selfsame manner did Achilles lay before Ulysses the sacred chine." — Vol. I. p. 270. To the experience of Mr. Urquhart, I may add my own. It was my good fortune in 1853, to partake of a Klephtic entertainment, at Thermopylæ, with ten or a dozen men, some of whom had been Klephts on Mt. Olympus, in the war of the Greek Revolution. After the feast, they sang a number

of Klephtic songs, with great spirit. The whole speech of Strepsiades applies admirably to the ancient demagogue, but its application is by no means confined to the "fierce democratie" of Athens.

470-475. *Βουλομένους σοῦ*. There is a difficulty in the construction of this sentence. Mitchell, quoting from another, translates, *Worth many talents to your mind*, i. e. (by a complimentary periphrasis) *To you, matters that will bring you in many talents*. Brunck renders, "Atque communicare tuæ solertię negotia et lites multis talentis æstimatas, de quibus consultabunt tecum." Schütz says, — "*Πράγματα κἀντιγραφάς*, intelligendum in causis publicis de accusatoris et defensoris libellis, in privatis autem litibus de petitoris et ejus unde petitur actionibus et exceptionibus. *πολλῶν ταλάντων* sunt qui cum *ἄξια* construant. Ego vero malim cum Berglero, cui nuper etiam Wolfius obsecutus est, *ἄξια* cum *σῇ φρενί* conjungere. Sic in Acharn. 8 *ἄξιον τῇ Ἑλλάδι*, ib. 204, *τῇ πόλει γὰρ ἄξιον*. Totam igitur Chori sententiam sic reddiderim: *Ita ut multi januam tuam semper obsideant, tecum communicare et colloqui volentes, ac vel de publicis causis vel de civilibus actionibus, multorum talentorum negotiis dignis, in quibus ingenium tuum exerceas, tecum deliberare, te consulere cupientes*." Translate *πράγματα κἀντιγραφάς*, *suits or actions, and defences or replications*; *πολλῶν ταλάντων*, *of many talents*, that is, *involving many talents*; *ἄξια σῇ φρενί*, i. e. *ἄξιως*, *as is suitable to your genius, or worth while for your abilities*. Mr. Wheelwright interprets it thus: —

"How many will continual session keep,
All anxious to consult and get a word
Upon their cases and the issues joined
Worth many a talent's fee, for thy opinion."

476. Ἀλλ', κ. τ. λ. The Chorus turns to Socrates.

477. διακίνει, *stir up*. Socrates now proceeds to test the old man's intellectual properties.

478—481. Ἄγε θεῶν; Socrates wishes to know something about the character of Strepsiades, that he may proceed to apply *new arts*, or *contrivances*, to unfold the philosophical element, if there be any in his character. But the word μηχανή means also *an engine of war*, and προσφέρω, *to apply*, also signifies *to bring up* (the engines) *against*. Strepsiades understood Socrates in the latter sense, and replies, “*But what! do you mean to batter me like a walled town?*”

487. Λέγειν ἔνι. Some of the commentators, thinking the joke here is not good enough for Aristophanes, have proposed to read ἀπολέγειν for ἀποστερεῖν, making a contrast between λέγειν and ἀπολέγειν, like that between *to say* and *to unsay*. The meaning is, *I have not eloquence by nature, but I have* (the most important element in the character of the demagogue and sophist) *an abstracting disposition*. Wieland translates, — “*Socr. Bist du zum reden von Natur geschickt? Streps. Zum reden nicht; doch desto mehr zum rapsen.*” The point may be retained thus: —

Socrates. Hast thou by nature got the gift o’ the gab?

Strepsiades. That’s not my gift; my nature is to grab.

489, 490. Ἄγε ὑφαρπάσει. Socrates again uses language liable to be misunderstood by a rustic like Strepsiades. προβάλλω has the double meaning of *to throw before* or *to*, as *to throw to a dog*, and *to propound*. ὑφαρπάζω has the corresponding double meaning of *to snatch up*, like a dog snatching a morsel from his master’s hand, and *to apprehend quickly*. It is unnecessary to remark, that Strepsiades understands both words in the physical sense. For ὅπως with indic. fut., see Kühner, Gr. Gr., § 330, R. 4.

491. Τί δαί; The particle δαί gives a tone of surprise to the question, *What now!* or *Hey-day!* See Kühner, Gr. Gr., § 316, 7.

495, 496. Κᾶπεντ’ δικάζομαι. “The plaintiff sum-

moned the defendant to appear. . . . The summons was given in the presence of one or more witnesses. Arrest was not allowed in civil actions, except in the case of foreigners who might suddenly quit the city. The defendant could not appear by attorney, nor was appearance a mere form, as with us, by entry in a court book. He was obliged to attend in person before the archon to answer the charge made against him. If he did not attend, and the plaintiff could prove that he had been duly summoned, he suffered judgment by default, *ἐρημὴν ὥφλε*." Kennedy's Demosthenes, pp. 146, 147. *ἐπιμαρτύρομαι* refers to the first step, the calling of witnesses to be present at the summons, and *δικάζομαι* to the actual commencing of the action before the magistrate or in court.

497. *κατάθου τοῖμάτιον*, *put down your cloak*. Either Socrates alludes to some of the ceremonies of initiation into the Mysteries, or he means to reduce Strepsiades to the condition of the other disciples in the Phrontistery, who were not allowed to wear the *ἱμάτιον*, but only the short philosophic cloak, and who went barefoot. One explanation, also, is, that Socrates wanted his pupil to lay aside his cloak, that he might get possession of it for his own purposes, — as Mr. Squeers appropriated to the use of Master Wackford the shoes and jackets that were sent up to Yorkshire for the benefit of the scholars at Dotheboys Hall. — *Ἠδίκηκά τι*; Strepsiades, misunderstanding the object of his master's direction, can think of no other reason for throwing off his cloak except to receive a thrashing. He asks, therefore, *Have I done any wrong?*

498. *ἀλλὰ . . . νομίζεται*, *but it is the custom to enter uncloaked*. *γυμνός* means frequently, not *naked*, but only *without the upper robe*. Sophocles is described by Athenæus (Lib. I. 20, e) as dancing round the trophy, after the sea-fight of Salamis, *γυμνός*, that is, with only the *χιτὼν* or close-fitting tunic on.

499. Ἄλλ' εἰσέρχομαι, *But I'm not going in to search the house for stolen goods.* Upon this the scholiast remarks, — It was the custom for persons, entering anybody's house for the purpose of searching, to go in 'uncloaked' (γυμνοῦς), to prevent their hiding any thing they found under their own cloaks, or the cloak of another, to get him into trouble."

503. τὴν φύσιν. Socrates means *in character*; Strepsiades understands him, *in figure*.

505. Οὐ μῆ. The negative with the future indicative, used interrogatively to express a command. For two negatives, see Kühner, Gr. Gr., § 255, 4, with the examples.

506. Ἀνύσας τι. An Attic idiom, meaning *quickly, nimbly*.

507. μελιτούτταν, *the honeyed cake*.

508. ὥσπερ εἰς Τροφωνίου, *as if to the cave of Trophonius*; alluding to the famous cave and oracle of Trophonius, at Lebadea in Bœotia. A scholiast, after describing some of the ceremonies performed by those who visited the cave, adds, "And as they are met by demons, and serpents, and other reptiles, they carry cakes which they throw to them." Wordsworth (*Pictorial Greece*, pp. 24, 25) says, — "Before it [the stream Hercyna] arrives at the city of Lebadea, it passes through a dark and rocky ravine, which seems to recommend itself by the gloominess of its groves, and the frowning heights of the crags which overshadow it, as a place peculiarly favorable for the exercise of the influence of a mysterious and awful mythology. As such it was chosen for the seat of the oracle of the Bœotian hero, Trophonius. He delivered his responses to the inquirer at his shrine, in the hall of a dark, subterranean cave, which was on the left side of this stream, and beneath these lofty rocks. Thither the worshipper descended, after having undergone a rigid discipline of religious preparation, under circumstances well fitted to inspire him with that devotional dread

which was necessary to render him a fit object for the reception of the oracular influence supplied to his imagination by the strange sights, and mysterious voices, and unearthly terrors of this dark place."

The place where the Hercyna emerges from the rocky gorges, is one of the wildest in Greece: but the precise position of the cave of Trophonius cannot now be ascertained; the whole region is well suited to the performance of mysterious and terrific rites.

Strepsiades is still reluctant to enter the subterranean abode of the philosophers. Socrates urges him forward, and the Chorus strike in, bidding him god-speed.

509. *τί . . . ἔχω*, an idiom already explained, *why, how, or what is the matter with you that?* See note to l. 340 and l. 402. "Strepsiades advances to the steps, looks down, and draws back. The hard faces of his usurious creditors, however, meet him on his return, and he advances again to the little mansion, ducks his head, and is again withdrawing, when Socrates, taking him by the neck, pushes him down." — Mitchell.

518, seqq. This passage forms what is technically called a parabasis, that is, the Chorus come forward, during a pause in the action of the piece, and address the spectators directly, in the name of the poet, upon any subject which may or may not be connected with the passing drama. "Sometimes," says Schlegel, "he [the poet] enlarges on his own merits, and ridicules the pretensions of his rivals; at other times he avails himself of his rights as an Athenian citizen, to deliver, in every assembly of the people, proposals of a serious or ludicrous nature for the public good. The parabasis may, strictly speaking, be considered as repugnant to the essence of dramatic representation; for in the drama the poet should disappear behind the characters; and these characters ought to discourse and act as if they were alone, and without any perceptible reference to the

spectators. All tragical impressions are, therefore, by such intermixtures infallibly destroyed ; but these intentional interruptions or *intermezzos*, though even more serious in themselves than the subject of the representation, are hailed with welcome in the comic tone, as we are then unwilling to submit to the constraint of an employment of the mind, which, by continuance, assumes the appearance of labor. The parabasis may have owed its invention partly to the circumstance of the comic poets not having such ample materials as the tragic, to fill up the intervals of the action, when the stage was empty, by affecting and inspired poetry. But it is consistent with the essence of the old comedy, where not merely the subject, but the whole action, was sportive and jocular. The unlimited dominion of fun is evident even in this, that the dramatic form itself is not seriously adhered to, and that its laws are often suspended ; as in a droll disguise we sometimes venture to lay aside the mask."

This parabasis is valuable for the information it gives us, directly or indirectly, not only upon the early dramatic career of Aristophanes, but upon the early history of Greek Comedy in general. It is also remarkable for the manner in which the Chorus, giving utterance to strains of high lyric poetry, return from the comic play to the more serious purposes for which the Chorus was commonly used.

519. τὸν ἐκθρέψαντά με. The poet speaks of Dionysus having nurtured him, because the dramatic contests took place at the Dionysiac festival, and Aristophanes had been from his early youth a cultivator of the dramatic art.

520. νικήσαιμι . . . νομιζοίμην. The different tenses of the verbs here in the optative offer a good illustration of the fundamental difference between the aorist and present in the oblique moods generally. By a well-known idiom, admirably explained by Kühner, Gr. Gr., § 256, 4, (b), the aorist is sometimes used in a frequentative or habitual sense. It

describes, however, not only what is habitual, but what universally and necessarily happens. To borrow the words of another, — “The famous passage from the beginning of Longinus furnishes one of the best instances of this peculiarity: “*Τῦφος δὲ πον καιρίως ἐξενεχθὲν πάντα δίχην σκηπτοῦ διεφόρησεν*, *The sublime, when seasonably introduced, like a thunderbolt, SCATTERS OR DISPERSES every thing before it.*” That is, it does so in *every instance*. Whenever the cause, then *instantaneously* the effect. It never fails in any one single case. Thus this instantaneous, unfailing effect in every or *any* one single operation most admirably and intensely represents the general unfailing property, or what is *always* true of any thing or any power at any or every moment in which it acts; whilst at the same time the radical idea of the aorist as *momentary*, or without any reference in itself to continuity of time, is most strikingly preserved.”

This idiom doubtless originated in the peculiar vivacity of the Hellenic mode of conceiving of actions and events. Instead of stating a thing as frequently, or habitually, or necessarily happening, the Greek often pictures to himself a single instance, describes it as actually finished, and lets it stand for the whole idea. This may be well illustrated by the following lines from Homer, II. III. 33–35:—

Ὡς δ' ὅτε τις τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
 Οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γνῖα,
 Ἄψ τ' ἀνεχώρησεν, ὥχρός τέ μιν εἶλε παρειάς.

As when a man, having seen a serpent, springing back, *stands off*, (or recoils),

In the gorges of a mountain, and tremor *takes hold* of his limbs,
 And he *goes back* again, and paleness *seizes on* his cheeks.

The poet is here comparing the terror of Paris at the sight of Menelaus to the fright of a traveller who suddenly comes upon a serpent in a mountain-pass; but while picturing to

himself the scene, he makes it a reality, and tells the story as if he had witnessed it with his own eyes: the traveller *recoiled* from the serpent; the tremor *took hold of* his limbs; he *went back*, and paleness *seized on* his cheeks.

The picturesque mode of describing here illustrated finally became an established idiom of the language, called the use of the aorist (and sometimes the perfect) in a frequentative or habitual sense; a sense radically different from that of the continuous, frequentative, or habitual present, though both are often translated in the same way, on account of the less plastic and imaginative forms of the modern languages.

It is quite obvious from the foregoing analysis, that the idiom in question cannot extend to the oblique moods, the fundamental conception being of an event that *has actually happened*, without dependence, condition, or contingency; and the continued, or habitual, or necessary recurrence of the event being an *induction*, as it were, from the single instance actually expressed by the tense. In the oblique moods the aorist always signifies momentary or completed action, and the present tense implies *duration* of time, or habitual or frequent action. This distinction between the indicative and the other moods in regard to the frequentative aorist is taken for granted, though not stated in express terms, by most of the grammarians. See Buttmann, pp. 379–383; Matthiæ, pp. 842–846; Kühner, pp. 344–346; Soph. Gr. Gr., § 211, n. 2.

But the limitation is pointedly recognized by Madvig in his Greek Syntax (Syntax der Griechischen Sprache besonders der Attischen Sprachform, von Dr. J. N. Madvig, 1847). In treating the Moods, Madvig gives first a general description of each, and under that head, in every case, explains with singular clearness and precision the fundamental idea and idiomatic usages of each tense. The *frequentative aorist is limited to the indicative mood*; his peculiar arrange-

ment making it necessary distinctly to recognize the limitation of the usage, by placing it under the indicative, where it belongs by the laws of thought, and omitting it where it *cannot* belong, under the conjunctive, optative, imperative, and the participle. See p. 110; also, pp. 131, 144, 154, 188, 208. See also Crosby, Gr. Gr., § 575, 2.

One of the examples given by Kühner, from Xen. Cyr. 1, 2, 2, is, — “*Αἱ μὲν γὰρ πλεῖσται πόλεις προστάττουσι τοῖς πολίταις μὴ κλέπτειν, μὴ ἀρπάζειν, καὶ τᾶλλα τὰ τοιαῦτα ὡσαύτως · ἢν δέ τις τούτων τι παραβαίῃ, ζημίας αὐτοῖς ἐπέθεσαν.*” *For most cities enjoin upon their citizens not to steal, not to rob, and other such things in like manner; but if any one transgress any of these commands, they ATTACH penalties to them.*” Here *ἐπέθεσαν*, by the idiom above illustrated, describes the customary course of states with regard to the prevention of crimes. But in the same sentence the words which in the other moods express customary or frequent action, or action in the most general form, namely, *κλέπτειν, ἀρπάζειν, παραβαίῃ*, are in the present tense.

The language of Buttmann and Kühner, in explaining a particular usage of the optative mood, can hardly be supposed to prove that the *aorist*, in the oblique moods, has a frequentative sense. If such a mistake should be made, it would be from the accidental circumstance, that, in some of the examples of the use of the optative mood in *sentences* which describe repeated acts, the tense happens to be the aorist. But neither the mood nor the tense has any proper frequentative sense of the kind just explained, as a moment’s analysis will show; though Buttmann (Gr. Gr., § 139, n. 6, p. 389) somewhat loosely says, — “A further and special use of the optative is when it stands in the *prothesis*, instead of the indicative of past time, to express something which took place *repeatedly* or *customarily*. E. g. *Οὓς μὲν ἴδοι ἐντάκτως καὶ σιωπῇ ἰόντας, προσελάνων αὐτοῖς οὔτως εἰεν ἡρώατα, καὶ ἐπεὶ πύθοιτο . . . ἐπῆναι.* *Whom-*

ever he saw, i. e. *so often as he saw any*," &c. The passage is from a description of a review of an army on a march. The commander rode about among the ranks, and, having inquired the names of those whom he observed to be silent and orderly, praised them. The sentences are in a relative construction, and therefore an oblique mood is employed; but the *verbs themselves*, not being intended to express a frequent or customary act, are put in the aorist tense. The optative aorists ἴδου and πύθοιτο describe respectively *a single and completed act of seeing and ascertaining*; the time of the respective acts being indefinite. The idea of repetition results from the dependent character of the whole sentence, and from the continued action expressed by the imperfects ἤρώτα and ἐπώνει. This is very clearly explained by Madvig, pp. 131, 143. Were the present tense used in these clauses, the meaning would be different. The writer, of course, does not intend to say, "*Whomsoever he frequently, or customarily, or always saw* advancing in good order and silence, riding up to them, he asked who they were, and when he had *frequently or customarily* ascertained their names," &c.

The principle intended to be substantiated by these remarks, namely, that *the oblique moods and the participle in the aorist are not, IN THEMSELVES, used in a frequentative sense, but, if ever apparently so used, the frequentative idea results from the indefinite and dependent construction of the sentence, or from the addition of a frequentative adverb*, has been assumed by Coray in his notes to Isocrates (Vol. II. p. 34), and explicitly laid down and enforced by Bremi (Isocrates, § 31, p. 32).

To make this matter clear, it will be necessary to consider the passage in Isocrates in some detail. The author of the Panegyricus has been speaking of the ancient services rendered by Athens to the other Greek states; "as a memorial of which," he goes on to say, "the most of the

cities send annually to us the first-fruits of the earth; and the Pythia has often enjoined upon those who omit this," &c. *Those who omit* is expressed by the usual participial construction, and the question with Coray was, whether it should be the aorist ἐκλιπούσαις, as More conjectured, or the present ἐκλειπούσαις. The whole clause is ταῖς δ' ἐκλειπούσαις (or ἐκλιπούσαις) πολλάκις ἢ Πυθία προσέταξεν ἀποφέρειν, &c.; upon which Coray has this note: — "'Εκλειπούσαις] 'Ορθῶς ἔχει τὸ κατὰ παρτάσιν, διὰ τὸ ἐπιφερόμενον, Πολλάκις · διὸ οὐ τρεπτέον αὐτὸ εἰς τὸ ἀοριστούμενον, 'Εκλιπούσαις, ὡς εἰκασάν τινες." That is, — "The form significant of continuation is correct on account of the following πολλάκις; wherefore it ought not to be changed into the aorist, ἐκλιπούσαις, as some have supposed." Coray means, that, on account of the duration implied by the *frequent* commands of the priestess at Delphi (πολλάκις προσέταξεν), the participle which describes the act or acts that occasioned the commands should have a *corresponding* duration. The aorist participle does not convey the idea of repetition or duration, but the present does; *therefore* the present is correct.

Bremi adopts this view. He says, after giving the conjecture of More, — "Sed subtilis est et vera Coraëi animadversio, propter πολλάκις præsens positum esse, quum res sæpius facta notetur. Nempe aoristus participii et modi obliqui una de re nec adjecto adverbio, quod repetitionis notionem habet, ponitur." In stating the principle of Coray, Bremi has added, to prevent all misapprehension, and to make the meaning entirely clear, the natural qualification, *unless a frequentative adverb is joined to the participle*. For the negative ablative absolute of accompaniment, *nec adjecto adverbio*, &c., contains the necessary limitation of the principle deduced from Coray's remark. The observation of Bremi is, — "The remark of Coray is acute and correct, that, on account of πολλάκις, the present is used when the repetition of an act is to be noted; that is to say,

the aorist of the participle and oblique mood is used of a single act, unless an adverb is added which has the idea of repetition."

To return from this long digression, let us apply the principle to the words now under consideration. The poet uses *νικήσαιμι*, the aorist optative, because he refers to his hopes of victory in a single case, *una de re*, i. e. in the present dramatic representation; but in the same sentence he employs the *present optative*, *νομίζοιμην*, because duration of time, not a single moment or one act, is to be expressed, — the continuance of his fame as a poet.

The general doctrine of the present and aorist participles is strikingly illustrated, often in the same sentence, in the Panegyricus of Isocrates. See Felton's edition, pp. 73, 74, 82, 89, 92, 93, 101, 102, 106, 110.

520. σοφός, *skilful, a master of my art.*

522. Καὶ κωμῳδιῶν, *And that this is the best of my comedies.* σοφώτατ' ἔχειν, equivalent to σοφωτάτην εἶναι.

523. ἀναγεῦσ', *to cause to taste, to let taste.*

524, 525. εἶτ' ὦν. The poet here alludes to his failure to gain the prize at the first representation of the Clouds. There is some doubt whether ἀνδρῶν φορτικῶν means the theatrical judges who decided against him, or the rivals whose performances were preferred to his. The scholiasts, Ernesti, Schütz, and Bothe, understand the former; Mitchell, the latter. Schütz says, — "ἀνδρες φορτικοί sunt qui de vera poëmatum venustate recte judicare nequeunt, quum sint imperiti, ac pingui ingenio." Mitchell's opinion is, "that the poet's rivals are thus contemptuously characterized, even though one of those rivals was the illustrious Cratinus." In confirmation he quotes from Dobree's *Adversaria*, — "Οἱ φορτικοί erant Aristophanis rivalet, a parcel of buffoons." The use of the preposition ἐν, though not conclusive, seems rather to fix it upon the judges; if the sense were *conquered by*, ἡττηθεὶς

would be constructed commonly with a genitive, his rivals being referred to. Translate, *Then I came off, defeated by the judgment of vulgar fellows, when I deserved it not.* This construction agrees sufficiently well with what follows. Kock refers *φορτικῶν* to Ameipsias and Cratinus, the rivals of Aristophanes.

526. *ταῦτ' ἐπραγματενόμεν, I expended this labor.*

527. *προδῶσω, will despair of, or literally, will give up.*

528. *οἷς λέγειν.* Bergler, "*quibus libenter probò studium meum et eloquentiam.*" A scholiast, "*οἷς ἐπιδείκνυσθαι ἡδύ ἐστιν.*" Schütz, "*quorum vel conspectu et colloquio frui dulce est.*" Mitchell, "*with whom even to hold converse is a delight.*" Wieland, "*zu welchen nur zureden schon Vergnügen ist, merely to speak to whom is a delight.*" Bothe rejects all these and says,—"quibus etiam dicere suave est, h. e. qui etiam eloquentia delectamini, non solum artibus bellicis quibus nunc ut cum maxime studetis. Utraque laude poetæ ornare solent spectatores. Plaut. Capt. prol. 67, *Valete, iudices justissimi domi, bellique duellatores optimi.* λέγειν, τὸ λέγειν, ut Eq. 329, *ἰδὸν λέγειν, spectata eloquentiam.*" Bergler and the scholiast are probably correct. Bothe's explanation is less probable. Kock thinks the text corrupt.

529. *Ὁ σῶφρων τε καὶ καταπύγων.* Alluding to his earliest play, in which were these two characters, "the Virtuous" and "the Vicious." Fragments of this play are all that remain. Its title was *Δαιταλεῖς, The Revellers.*

530. *παρθένος.* We use a similar figure when we speak of an orator, on his first appearance, delivering his *maiden speech.* Aristophanes is supposed to have been about nineteen at the time here referred to. According to the scholiast, the legal age at which the poet might come forward personally was *forty years*, or, he adds, "as some say, *thirty*;" but on the subject of the legal limitation of age with dramatic poets, it is not easy to come to a satisfactory

conclusion. The scholiast above alluded to has probably confounded the laws concerning the ῥήτορες with those that regulated actors. The scholiast on the Frogs (l. 502) states that when the poet first engaged in comedy he was σχεδὸν μισρακίσκος, and the author of the article on Aristophanes in the Dictionary of Greek and Roman Biography assumes, on the strength of this authority, the year B. C. 444 as the date of his birth, which would make him seventeen years old at the time of the representation of the Δαιταλεῖς, B. C. 427. The assumption of the scholiast, that forty, or even thirty, was the legal age of dramatic poets, is contradicted by the fact, cited by Boeckh (Græc. Tragic Princip., p. 103) and by Clinton (Fasti Hellenici, Vol. II. pp. 58, 59), that Æschylus, Sophocles, Euripides, and Agathon appeared as dramatic authors at a much earlier age.

The first representation of the Clouds, at which Cratinus gained the first prize, and Ameipsis the second, was B. C. 423, Aristophanes having attained the age of twenty-one. The second representation, in which he was unsuccessful, took place probably the next year, though placed by Ranke twelve years later, B. C. 411. If Ranke's opinion is correct, Aristophanes was now thirty-four years old.

531. παῖς δ' ἐτέρα. The figure is still kept up. The person alluded to was Callistratus or Philonides, both of whom were afterwards actors in the plays of Aristophanes.

534, 535. Νῦν σοφοῖς. Literally, *Now, therefore, this comedy has come, like that Electra, to seek if perchance it may meet with equally sagacious spectators.* The allusion is to the Choëphoroi of Æschylus, where Electra, going to visit the tomb of her father, discovers the return of her brother Orestes, by the color of the locks of hair which are found upon the tomb, as if consecrated by some visitor. In the comparison, therefore, Electra is the present comedy, the brother, or Orestes, is the other comedy, which had been applauded by the audience; the present comedy has

come in search of its brother's locks, that is, has come to see if it shall be received with equal applauses by an enlightened public. — *It will recognize*, he proceeds, *if it shall see it, a brother's locks*; that is, it will recognize the spectators to be as intelligent as those of the former comedy, — their brothers, as it were, — if it shall receive the same applause.

537, seqq. In these lines the poet alludes to the indecent exhibitions of other dramatists to catch the applause of the groundlings. τοῖς παιδίοις ἢ ἡ γέλως. It is said that the φάλλος was brought upon the stage in the Προσπάλτιοι of Eupolis. Such practices have been the bane of the theatre in every age, and have not yet ceased to desecrate its boards; making it too often the corrupter of the morals of the young, instead of the mirror of manners and the purifier of the passions, by the representation of human characters under the varied vicissitudes of life.

540. Οὐδ' ἔσκωψε τοὺς φαλακροὺς, *Nor derided the bald-headed*. Mitchell thinks these words refer to something, which, for want of the works of contemporary writers, it is impossible to explain. Bergler thinks he is alluding jokingly to the baldness of Socrates. If the scholiast, as emended by Hermann, is to be received, Eupolis is satirically aimed at, —

τοὺς Ἰππέας

Συνεποίησα τῷ φαλακρῷ τούτῳ, —

I helped this bald-head (meaning Aristophanes) *compose the Knights*. — The Κόρδαξ was a wanton dance, imported from Asia, sometimes introduced at the Dionysiac festivals. It occurs in the Wasps of Aristophanes himself, who was sometimes as little scrupulous as his rivals.

541, 542. Οὐδὲ . . . σκώμματα. The allusion here again is obscure. According to a scholiast, there was a comic poet, Simermno, who introduced an old man with a staff,

with which he beat the persons around him, to raise a laugh and conceal the poverty of wit in his dialogue. This seems to be the understanding of Wieland, — “*um die plattesten Zoten gut dadurch zu machen, to make good thereby the stupidest bawdry.*” Translate, therefore, *Nor does the old man who is speaking the verses beat the person near him with his staff, thus keeping out of sight wretched ribaldry.*

543. *Οὐδ' βοῶ.* The poet is supposed by the scholiast to refer jestingly to his own representation of Strepsiades, who comes out with torches to set fire to the phrontistery at the close of the present comedy. But Süvern says (as quoted by Mitchell), — “I am convinced that the torch with which the school of subtilty is set on fire, and the cry, *Ἰὸν ἰὸν*, of the disciple, at the close of the piece, are not to be considered as liable to the censure cast upon such expressions in the parabasis, any more than the similar cries which occur also in other passages of the Clouds, the play itself beginning with *Ἰὸν*, or than the torches which are brought upon the stage in other dramas of Aristophanes. So in the *Plutus* (797, seqq.), where blame is cast upon the practice of throwing from the stage figs and pastry among the spectators, it cannot be supposed that Aristophanes meant to hold himself up to ridicule, when, in v. 960, seqq., of the *Peace*, he makes Trygaios throw among the spectators his sacrificial barley-meal. . . . The passage in the parabasis of the Clouds is, like that in the *Plutus*, exclusively directed against other poets, who introduced out of the proper place, without rhyme or reason, practical jokes of this description; whilst Aristophanes used them only when they helped on the action of the story, and were neither devoid of wit nor meaning.”

545. *οὐ κοῦῶ, am not proud, do not plume myself upon it.*

549, 550. *Ὅς κειμένῳ.* The poet here alludes to his having introduced the demagogue, Cleon, into one of his plays (the *Knights*) by name. Translate, *And I smote*

Cleon in the belly when he was greatest, but could not bear to trample on him when he was down, that is, after his death. The poet contrasts the manner in which he dealt with the objects of his satire, and that practised by his rivals. He was constantly introducing new characters, while they, from poverty of invention, when they once got hold of an Hyperbolus, never let him go. For a full account of Cleon, who makes a conspicuous figure in the *Knights* and the *Wasps*, see Thucydides, Lib. III.—V.; also, article Cleon, Dict. Gr. and Rom. Biog. Mr. Grote has attempted to defend the character of Cleon against the wit of Aristophanes, and the graver charges of Thucydides.

552. *κολετροῦς*, *trample under foot*; a term borrowed from the *palæstra*. The mother of Hyperbolus was fond of wine.

553, 554. *Maricas* was the title, it seems, of a comedy of Eupolis, in which he introduced Hyperbolus, in imitation of the *Knights* of Aristophanes, “turning them,” as the poet says, “inside out.”

555, 556. *Προσθεῖς . . . ἡσθιεν*, *Having added to it* (the character of *Maricas*) *a drunken old woman, for the sake of the cordax* (for the sake of gratifying the vulgar tastes of the spectators with that indecent exhibition) *whom Phrynichus long ago poetized, — whom the sea-monster tried to devour*. Phrynichus had introduced into his play of “*Hypeuthynos*” a drunken old woman, as a parody upon the story of *Andromeda*, which was often handled by the tragic poets and artists. This comic character was probably represented as dancing the *cordax* for joy at her escape from the monster of the deep.

559. *Τὰς . . . μιμούμενοι*, *Imitating my imagery of the eels*. The poet here alludes to a passage in his *Knights* (807, Bothe’s edition,) where he compares demagogues to men catching eels; when the water is still, they catch nothing; but when it is stirred up, then they seize their prey:

so, in a quiet state of public affairs, the demagogue has nothing to gain; but in the midst of disturbances he prospers. This comparison was much admired, and, it would seem, was often imitated.

562. Ἐς δοκίσετε, *In times to come you' shall be thought to be wise.* The Chorus now strike off into a lyrical invocation of the gods; a piece of ingenious satire at the expense of the philosophers who denied the existence of the gods. Afterward they turn suddenly again and address the spectators.

579. Αἴτινες ὑμᾶς, *We who keep watch over you.* — ἔξοδος, *a military expedition.*

581–589. Εἶτα τρέπειν. The poet is here satirizing the follies and absurdities of the Athenians in their management of public affairs. The leather-dressing Paphlagonian is of course Cleon, who is constantly branded with this nickname in the Knights. The Paphlagonians were held in great contempt at Athens, either because many slaves were imported from Paphlagonia, or on account of the barbarism of the country. Low and base persons were designated by this name. The time particularly alluded to here was when Cleon was appointed commander of the land forces to succeed Nicias in the expedition against Pylos. At this time, it is said, there came on a heavy storm, which lasted through the night, and this is what the poet means when he speaks of the sun pulling in his wick, and the moon deserting her accustomed ways. It may be observed here, that the various allusions to Cleon show that this parabasis must have been composed at different times, partly before and partly after the death of the great demagogue. The δυσβολία of the Athenians had become proverbial at a much earlier period than this, and was satirized even by Solon.

591. δώρων κλοπῆς, *having convicted of bribery and theft.* ἔλεῖν is a technical term in Athenian law, as ἔλεῖν

γραφὴν, *to gain a cause*. The crime or subject of the action is put in the genitive.

592. τῷ ξύλῳ, *the wood*. The ξύλον was a wooden collar or yoke, which was sometimes fastened upon the necks of slaves by way of punishment.

595. Ἀμφὶ μοι ἀντε, Φοῖβ' ἀναξ. This verse is constructed in imitation of the dithyrambic poets, whose compositions frequently began with these words; on this account, according to a scholiast, they were called Amphianactes. "The νόμος ὄρθιος of Terpander began, Ἀμφὶ μοι ἀντις ἀναχθ' Ἐκατίβολον ἀδέτω ἃ φερίν." Kock. It is a form of invocation, the verb being understood. This form of invocation was expressed by the verb ἀμφιανακτίζειν.

596, 597. Κυνθίαν πέτραν, *holding the Cynthian high-horned rock*. On the island of Delos there was a hill called Cynthus, rising over the city and the temple of Apollo. It is lofty and precipitous, with hornlike peaks, which suggested the epithet ὑψικέρατα.

599, 600. Artemis is next invoked, and the *all-golden house* of course is the well-known temple of Artemis at Ephesus, — memorable, besides other things, for being mentioned in the New Testament.

602. Αἰγίδος ἡνίοχος, *Rein-holder of the ægis*. A bold lyrical expression for *wielder of the ægis*.

603, seqq. The poet alludes to the orgies of the Bacchanals on one of the peaks of Parnassus. The fable of the introduction of the Dionysiac worship is most strikingly exhibited by Euripides in the *Bacchæ*.

607, seqq. The Chorus again turn to the spectators.

609. Πρῶτα ξυμμάχοις, *First to greet the Athenians and their allies*. The principal representation of the dramatic pieces took place in the spring, when Athens was crowded with visitors from allied and foreign nations, — indeed, from every part of the civilized world.

612. *Πρῶτα . . . δραχμήν*, — constructed with *ὠφελοῦσ'*, — *In the first place, benefiting you* (that is, saving you) *no less than a drachm a month for torches*. The good citizens of Athens were lighted in their nocturnal rambles by torches carried before them by boys — like the link-boys in Shakspeare's time in London.

615, seqq. In these lines the moon is represented as complaining of ill-treatment, because, through some mismanagement of the Athenians in the arrangement of their festival days, the gods were disappointed of their feast at the regularly appointed time, and had to return home supperless, which made them angry with the moon. Whether the moon's complaint against the Athenians turned upon their varying the festivals so as to keep them in the same season of the year by changing the days of the month on which they were held, or upon the festivals gradually passing from their appropriate season to another, so that the summer festivals would fall upon the autumn, and the autumn upon winter, and so on, does not seem very clearly intimated. But it is certain that about this time the Attic calendar had fallen into great confusion. The Attic year was reckoned by lunar months; and the discrepancy between the lunar and solar-year, even with the corrections of the calendar of Cleostratus, had become very considerable. To remedy this, the mathematician Meton devised this plan. He discovered that 235 lunar months correspond, with a slight difference, to 19 solar years. He therefore formed the cycle of 19 years, consisting of 6,940 days, which he distributed into months in such a manner as to make them correspond, in the whole period, to the changes of the moon. This was the famous "Year of Meton," — *ἐννεακαίδεκαετηρίς*. On this basis he founded his calendar, and re-arranged the months and festivals of the Attic year. The epoch of his calendar was, according to Hoffmann (*Alterthums-Wissenschaft*, p. 350), the thirteenth of Sciropho-

rion, in the fourth year of the 87th Olympiad, or B. C. 432. Wieland, as quoted by Bothe, says that "the poet is here satirizing Meton, who had a little before invented the Metonic Cycle of 19 years, for the purpose of adjusting the lunar to the solar year, and correcting the festive days. But it so happened, that days which had formerly been sacred now became profane, and *vice versâ*, which seems to have displeased many, and to have given an opportunity for our poet to exercise his comic genius, which he is always most happy to seize upon. Perhaps among those who favored Meton and the new calendar, Hyperbolus took the lead; and therefore the poet set his mark upon him at the end of the parabasis, as one who, when sent as Hieromnemon among the Athenian deputies to the Amphietyonic Council, lost the laurel crown which those deputies were required to wear on their return, — a thing that was considered in the highest degree disgraceful." See article on Greek Calendar in Dict. of Gr. and Rom. Antiq.

Süvern, however, is of opinion that it is very doubtful whether the cycle of Meton was introduced when the Clouds was exhibited, and thinks it more probable that the errors of the earlier astronomical observations of Cleostratus, and his period of eight years, were then at their highest point, and that the allusion in the parabasis may be more properly referred to this circumstance.

620. *δικάζετε, ye are litigating.* The litigious disposition of the Athenians was frequently the subject of the poet's satire. *στρεβλοῦτε*, It was common in the Attic process to torture slaves, for the purpose of extorting confession.

622. *Ἦνίχ' . . . Σαρπηδόνα, When we are bewailing Memnon and Sarpedon.* A scholiast says, — "Memnon and Sarpedon, being sons of Zeus, and having died in Troy, were thus honored among the gods, their father having ordered that the gods should every year pass the day on which they died in fasting and mourning."

623-625. ἀνθ' . . . ἀφ' ἧς, *wherefore Hyperbolus, being appointed by lot to be Hieromnemon this year, was afterwards deprived by us, the gods, of his crown, or, constructing τὸν στέφανον with τῶν θεῶν, the crown of the gods, the sacred crown, that is, the crown which he wore in virtue of his office as Hieromnemon.* Each of the twelve states constituting the Amphictyonic league sent to the assembly or congress, held half-yearly in the spring and autumn, at Delphi and Thermopylæ, two classes of deputies, called Pylagoræ and Hieromnemones; the former to attend to the political questions that came before the assembly, and the latter to the religious affairs of the league. At Athens the Pylagoræ were chosen by an annual election, but the Hieromnemones were appointed by lot. See Champlin's Demosthenes, new edition, p. 192, note; also Hermann, Pol. Ant., §§ 13, 14.

626. Κατὰ . . . ἡμέρας, *To keep the days of life according to the moon.* Solon had directed that festivals should be observed by the lunar calendar. The poet, as above intimated, seems to be striking at Hyperbolus for favoring Meton and the new calendar.

627-631. Μὰ . . . μαθεῖν. Socrates has been vainly endeavoring to teach his disciples some of the sublimities of philosophy. Irritated by his stupidity, the master returns in a towering passion, swearing by Respiration, Chaos, and Air, that he has never seen such a blockhead in all his life. The philosopher in his excitement commits what we should now call an Irish bull. He says Strepsiades is such a forgetful fellow, that, in hearing a few philosophical niceties, he has forgotten them before he had learned them.

632. καλῶ, future for καλέσω.

633. ἀσκήντην, — the same as σκίμποδα, — *the couch.*

635. Ἀνύσας . . . νοῦν. Strepsiades has not yet come out from the phrontistery, but, the door being open, is seen

within. Then he takes up the couch and brings it out. Socrates tells him to put it down quickly (*Make haste and put it down, and give your attention*), and then proceeds to question him. The dialogue gives occasion to more of those ludicrous misapprehensions of the meaning of words on the part of the pupil, some of which have already been noticed.

638-640. *Πότερα . . . διχωνίῳ*. Socrates is speaking of poetical measures. Strepsiades knows nothing about such things, and, understanding him to mean *dry* measures, answers, that, to be sure, he would like to be instructed in measures, for he had lately been cheated by a flour-dealer out of a couple of chœnices.

643. *Ἐγὼ . . . ἡμετέριον*. To the question, whether he considered the trimeter or tetrameter the most beautiful measure, Strepsiades replies, that, for his part, he is of opinion that the hemiecteus is as good as any. The joke consists in this, — the *ἕκτερός* was the sixth part of a medimnus; the medimnus of the Attic measure was forty-eight chœnices; the *ἕκτερός*, therefore, was eight chœnices, and the *ἡμετέριον* four, that is, as Strepsiades understands the matter, a tetrameter.

644. *Περίδον νῦν ἐμοί, Wager, then, with me*. The same idiom occurs in the Acharnians, 1013, *βούλει περιδόσθαι; will you bet?* The offer to back his opinion by a bet is characteristic of the ignorance of Strepsiades. A wager is the natural resort of one whose purse is better filled than his head.

647. *Ταχὺν . . . ῥυθμῶν, But perhaps you may be able to learn about rhythms*. Socrates despairs of making him understand the doctrine of measures, and passes to another subject, that of rhythms. The old man's thoughts, however, are still running upon flour and dry measures, and he cannot see what good rhythms will do him as to these.

651. *Κατ' ἐνόπλιον*, *For the armed dance*. — *κατὰ δάκτυλον*, according to the *dactyle*, that is, the rhythm which moves in dactylic measure.

654. *οὔτοσί*. Of course Strepsiades again misunderstands his teacher, and knows no other *δάκτυλος* than his finger.

659, seqq. Socrates now proceeds to question his disciple on some points of grammar. The grammatical subtleties of the schools — some of which occur in the works of Plato — are the present object of the poet's wit.

666. *Ἀλεκτρυάιναν*. This line is as farcical as if he had said in English *cockess and cock*. The male and female bird were designated by the same word, *ἀλεκτρονών*.

669. *Διαλφρωσω*, *I will fill with meal*.

670. *Ἴδὸν . . . ἕτερον*, *See, again, there's another*, that is, another blunder. The reader will see at once that the joke turns upon the feminine article being used with a noun of masculine termination.

675, 676. *Ἄλλ' . . . ἑμέαττετο*, *But, my good fellow, Cleonymus had no kneading-trough, but was accustomed to knead in a round mortar*. There is a doubt as to the meaning of this passage. According to some, the poet is representing Cleonymus, as a pauper parasite, who had not even a bread-trough, but was obliged to use a mortar. Wolf so understands it, — “Hatte wahrlich am Ende übrig, selbst den Backetrog nicht mehr.” According to others, the round mortar means Sicily, where Cleonymus had obtained an appointment through the influence of Cleon, and contrived to amass a fortune. This latter fact is alluded to, they suppose, when Cleonymus is said to have kneaded in a round mortar. In the *Wasps* (924) *θνεΐα* is used of Sicily: —

Ὅστις περιπλεύσας τὴν θνεΐαν ἐν κύκλῳ.

Conz, cited by Mitchell, says, — “*Sicilia caseis foecunda*

opimis insula, ap. Athen. I. 27, appellatur, ἡ θρεῖα (mortarium)." Upon which Mitchell says, — "That the mortar here means Sicily there can be little doubt; and he who has observed how large an ingredient cheese made in the composition of an Athenian salad-confection, all the ingredients of which were beat up in a mortar, will be at no loss to understand the poet's meaning." The word occurs again, Pax. 228, in its proper meaning, *mortar*. The Sicilian cheese, τρυγὸς Σικελίος, is enumerated, with other luxuries, by Antiphanes. See Athen., Lib. I., 49.

Cleonymus is introduced a great many times in the comedies of Aristophanes, as a demagogue, perjurer, glutton, and coward. I do not know that there is any proof of Cleonymus having been in Sicily; and the circumstance that Sicily is jokingly called a mortar, in other places, can hardly lend probability to the supposition that the round mortar here is Sicily. Perhaps the expression is a satirical allusion to the fondness of the parasite and glutton for high-seasoned dishes, like the salads prepared in the mortar; and that he cared so little for simple bread, that he did not even keep a kneading-trough, but made the salad-mortar answer all his purposes.

690. Ἀμυνία. The poet makes this discussion upon the gender of names the occasion of satirizing the cowardice and effeminacy of Amynias, who was ridiculed by other poets, as Cratinus and Eupolis, according to the scholiast.

695–699. Ἐκφρόντισόν . . . τήμερον. In this scene Socrates makes Strepsiades lie down upon the couch, covers him up with fleeces, sorely against his will, and sets him to the task of excogitating some profound idea with regard to his own affairs. The scene is regarded as a burlesque upon the figure of speech by which Socrates was accustomed to call himself the intellectual man-midwife, the professor of the *maieutic* art. Strepsiades is unwilling to risk himself on the philosophic couch, having already had some expe-

rience of its inhabitants. *ἀντὰ ταῦτ'*, *these very things*. For this combination, see Kühner, Gr. Gr., § 303, 3. *παρὰ ταῦτ' ἄλλα*, *there is no other way*; *παρά* with the accusative is sometimes = *præter*. *δίκην* . . . *δώσω*. The phrase *δίκην δοῦναι* is legal, and applies to him who pays the penalty.

709, 710. *ἐκ* . . . *Κορίνθιοι*. The poet is amusing himself with the resemblance in the first part of the words *κόρυες*, *bed-bugs*, and *Κορίνθιοι*, *Corinthians*. About this time hostilities existed between the Athenians and the Corinthians; the latter were harassing the territory of the former; therefore he calls the bed-bugs *Corinthians from the couch*; as if he had said, *the Bedouins from the bedstead*.

717-722. *Καὶ* . . . *γεγένημαι*. Poor Strepsiades certainly makes out a strong case; his money is gone, his color is gone, his shoe gone; and besides all these troubles, says he, *while singing songs of the watch, I'm almost gone myself*. *φρουρᾶς ᾄδων* is a proverbial expression borrowed from the soldiers who hum airs to make themselves company when on guard; it was applied to persons who were wakeful, whether from the cause which kept Strepsiades awake, or some other. For the gen. *ὀλίγον* = *ὀλίγον δεῖν*, see Matt. Gr. Gr., § 355, Obs. 2. The genitive *φρουρᾶς* denotes time. See Soph. Gr. Gr., § 196; and Kühner, Gr. Gr., § 273, 4 (b).

728. *νοῦς ἀποστερητικός*. The epithet is a punning allusion to the philosophical *στέρησις*, or deprivation. It may very well be rendered into English by *an abstracting talent*.

729, 730. *Οἶμοι* . . . *ἀποστερητρίδα*; While Socrates is covering him up with lambskins, the poet makes the disciple utter a wish, the language of which is whimsically borrowed from the putting on of the lambskins, and from the resemblance between the words *ἀρναις*, *lambskin*, and *ἄρνησις*, *negation*. As to the interrogative form, it is a common Greek idiom to express a wish in the shape of a question.

The exact point of the joke cannot be given in English ; but something near it is, —

Ah, who can put upon me

From these lamb-fleeces knowledge how to fleece ?

735. *Οὐκ φροντιεῖς* ; literally, *Will you not cover yourself up speedily and cogitate something?* A command in the form of a question, a frequent idiom, meaning, *Cover yourself up quickly and ponder.*

740-742. *Ἰθι σκοπῶν*. The poet is ridiculing the philosophic divisions and subdivisions which Socrates was much addicted to, and which prevail in many parts of the Platonic writings. *σχάσας τὴν φροντίδα λεπτὴν*, *cutting the thought fine*. *διαιρῶν καὶ σκοπῶν*, *distinguishing and examining.*

743. *κἂν ἀπορῆς*, *and if you are doubtful.*

745. *Κίνησον*, *Set it in motion*. This word is used in reference to the meditative *ἀπορία* or state of uncertainty and wavering between different opinions. Mitchell quotes several passages on motion in illustration of the philosophical bearing of this word. — *ζυγῶθρισον*, *clap it in the balance, or, weigh it carefully and well.*

746. *ὦ Σωκρατίδιον φίλτατον*. Strepsiades suddenly starts up, having caught an idea by the tail, *O dearest Socratidy!*

747. *Ἐχω ἀποστρηγικίην*, *I've got an abstracting idea of interest*, that is, I've got got hold of an idea how to cheat my creditors out of their interest.

749. *Θετταλήν*. The Thessalians were notorious among the ancients for their addiction to witchcraft. They were the mediums of the times. The thought that has struck the mind of Strepsiades is, to purchase a Thessalian hag, and by her magic draw the moon down from heaven, and thus, as interest was computed by the lunar months, escape the payment of it, by shutting up the moon in a round case. The

λοφείον στρογγύλον was a case in which men kept the crests of their helmets and women their mirrors. "Mirrors constituted an article of Hellenic luxury. These were sometimes of brass; whence the proverb,—

'As forms by brass, so minds by wine are mirrored.'

The best, however, until those of glass came into use, were made of silver, or of a mixed metal, the exact composition of which is not now known. Another kind was fashioned from a species of carbuncle found near the city of Orchamēnos in Arcadia. Glass mirrors also came early into use, chiefly manufactured, at the outset, by the Phœnicians of Sidon. The hand-mirrors were usually circular, and set in costly frames. To prevent their being speedily tarnished, they were, when not in use, carefully inclosed in cases." St. John's Manners and Customs of Ancient Greece, Vol. II., pp. 118, 119.

758, 759. Εἴ μοι, *If a suit of five talents were writing out against you, how would you evade it? tell me.* This question is a puzzler; but Strepsiades, gathering himself under the bed-clothes, ponders.

763. Αὐρόδετον ποδός, *Like a goldchafer tied with a thread by the foot.* He is directed to let his speculative faculty soar into the air; but not lose his hold upon it. This is better than the dupes of the spiritual imposture do now-a-days. The allusion is to boys amusing themselves by tying a goldchafer by the foot with a thread, and then letting him fly off to the length of his tether.

766. φαρμακοπώλαις, *the apothecaries.*

768. Τὴν ὕalon λέγεις; *Do you mean the crystal? (or perhaps amber).* The ancients sometimes used the crystal, or *lapis specularis*, for burning-glasses, which would be a correct enough translation in this passage. Glass itself may be alluded to here, for its use was certainly known among the ancients, perhaps as early as the time of Aristophanes.

"We find mention of burning-glasses as early as the age of Socrates; and a number of lenses more powerful than those employed by our own engravers, have been found among the ruins of Herculaneum." St. John's Manners and Customs of Ancient Greece, Vol. III., pp. 152, 153. Herodotus, Lib. II. 69, calls glass ear-drops, with which the Egyptians adorned their tame crocodiles, *λίθια χντά*.

770. *Ὅποτε . . . γραμματεὺς*, *So that when the clerk of the court entered the suit upon the tablets*. When a suit was once admitted by the court, the scribe or clerk had to copy it out upon waxen tablets, which were hung upon pillars. Strepsiades's *abstracting idea* is, to stand with his sun-glass in the direction of the sun, and so melt out the wax, and cast the suitor.

774. *Ὅτι . . . δίκη*, *That a suit of five talents has thus been abated*. *διαγράφω* had a technical meaning, *to draw a line through*, for the purpose of erasing, *to expunge*. The magistrates who stopped an action were said *διαγράφειν*, and the plaintiff who withdrew the suit was said *διαγράφεσθαι*, in the middle voice.

777. *Μέλλων ὀφλήσειν*, *Being on the point of getting cast or defeated*, or, *When the case is on the point of going against you*.

779, 780. *Εἰ . . . τρέχων*, *If, while one case was pending, before mine was called, I should run and hang myself*. The case was called by proclamation of the herald under the orders of the archon. This new Socratic problem Strepsiades solves off-hand very ingeniously; he is not obliged even to put himself under the bed-clothes.

783. *Ἰθλεις . . . ἔτι*. The patience of the philosopher is now wellnigh exhausted. But Strepsiades entreats him to continue his instructions. He gives him one trial more, and, finding him incorrigibly dull and forgetful, tells him, resolutely and angrily, to be off.

792, 793. *Ἀπό . . . συμβουλευσατε*. Strepsiades, in de-

spair, appeals to the Clouds for counsel in this extremity, — *For I shall go, says he, to utter ruin, unless I learn to twist the tongue* ; γλωττοστροφεῖν.

797, 798. Ἄλλ' πάθω ;

I have a son, a perfect gentleman ;
But — for he will not learn — what will become
Of me ?

799. σφριγγῶ. This word may be literally rendered by the cant expression, *he's a swell*.

800. ἐνπτέρων, *high-flying*.

803. Ἄλλ' χρόνον, *But wait for me a little while within*. Socrates goes into the phrontistery, and while he is departing the Chorus addresses him, telling him to make the most of his opportunity ; that the man is so smitten out of his senses, and excited, that he is ready to do any thing in the world ; but that such affairs are wont speedily to take a different turn.

811. ἀπολάψεις, fut. ind. for imp., *lap up*, from ἀπολάπτω. See Hom. II. XVI. 161 : —

Δάψοντες γλώσσησιν ἡραιῶσιν μέλαν ὕδωρ.

814. Οὔτοι μενεῖς. The father has returned from the sophists' school, and has evidently been holding an angry parole with the dandy son. In the course of the dialogue, he makes excellent use of the sublime instructions he has received. The new oath, "*By Mist*," is evidently suggested by his recent intercourse with the cloud-philosophers — the μετεωροφύενακες.

816. ὦ δαίμόνιε. The young man is greatly amazed at the alteration in his father's appearance, who now has the philosophic look, — the pale face, the bare feet, and the phrontistic cloak. — τί χρεῖμα πάσχεις, *what is the matter with you* ?

818. Ἴδού μωρίας, *See there, "by Olympian Zeus,"*

forsooth, what folly! For the genitive, see Soph. Gr. Gr., § 194, 2.

819. Τὸ Δία τηλικοντονί, *To believe in Zeus, as big as you are.*

820. Τί ἐτεόν; *What, in the name of wonder, are you laughing at?* The word ἐτεόν is elsewhere used in interrogative sentences, generally expressing anger, irony, or surprise; the last is the feeling here.

821. φρονεῖς ἀρχαῖκά, *and have musty old notions in your head.*

824. Ὅπως μηδένα. Ὅπως μή are often used with the future indicative in an imperative sense. See *ante*, p. 127. Properly the sentence is elliptical. *See that you don't tell anybody.* The old man proceeds with his instructions.

830. Μήλιος, *the Melian.* This was a term of reproach, partly on political grounds, the Athenians bearing a hatred against the Melians, and partly because Diagoras, a noted atheist, was a native of Melos. Mitchell, however, thinks that the allusion here is to Leucippus, from whose philosophical doctrines the Dinos of the Socratic school was formed.

833. Εὐστόμει, — the same as εὐφήμει, — *Speak reverently, or, Be careful what you say.*

835–838. ὦν βίον. The poet is satirizing the affected habits of the philosophers, and Strepsiades is giving a side-thrust at the extravagance of his son. *They never wash; — but you are washing away my property. ὥσπερ τεθνεῶτος, as if I were dead.* According to a scholiast, the expression refers to the custom of washing the body after death.

842. Γνώσει παχύς. The poet is here turning into ridicule the sage old precept, “Know thyself.” Strepsiades undertakes to quote it, but, before he gets through,

turns it into a complete burlesque. *Thou shalt know thyself,—how ignorant and thick-headed thou art.* Perhaps the recent experience of Strepsiades has taught him this addition to the original precept.

844–846. *Οἶμοι . . . φράσω*; The father has just gone out, and will shortly appear with a cock and hen, for the further instruction of his hopeful son. Meantime, the youth, perplexed by what he conceives to be the madness of his father, is in doubt whether he shall take him into court on a charge of lunacy, or give notice to the coffin-makers; meaning, that the old gentleman cannot live long in such a state of mind. The dialogue that follows is sufficiently explained by what has already been said.

853. *τοὺς γηγενεῖς*; The young man is to be understood as applying this epithet to the philosophers, very much as a fashionable young gentleman now-a-days would call eccentric old people antediluvians.

855. *Ἐπελθανόμην . . . ἐτών*. We have nearly the same idiom in English. We sometimes say, in speaking of what we were habitually doing at some past time, I would do so and so, meaning, I did so and so; as, “Whenever he spoke to me, I would reply.” Translate, therefore, *Whatever I attempted to learn I would forget immediately from my great age.* For the construction of *ἄν* with the indicative, see Kühner, Gr. Gr., § 260 (β).

857. *Ἄλλ' . . . καταπεφρόνισκα*, *I have not lost, but I have pondered it away.* *κατά* here has an intensive force, as in *κατακυβέυω*, *to gamble away.* We have no single word to express the meaning of the ludicrous compound *καταφρονίζω*. In German it is, *Ich hab' ihn verstudirt.*

858. *Τὰς . . . σύ*; *And what have you done with your shoes, you old fool?* or, *What have you turned your shoes to, you dunce?* The word *τέτορας*—in some editions *τέτροπας*—has caused the critics a little trouble. Some consider it from *τρέπω*, *to turn*; then it is, *Whither*

have you turned? that is, *Where have you placed?* or, as above rendered, *What have you done with?* Others take it from *τρέφω*; this word, besides other meanings, signifies *to keep*, as of servants, slaves; *to cultivate*, as of hair; and in the passive voice it sometimes describes condition or situation, as in *Œdipus Tyrannus*, *μᾶς τρέφει πρὸς νυκτός*, *thou art in one night*, or, *thou art surrounded by perpetual night*. It does not seem forced, to deduce from these meanings one suitable to the present passage, supposing the expression to be applied in a rather ludicrous or canting fashion by the young man, — *Where have you been keeping your shoes?* as he would have asked, *Where have you been keeping your horse?* and perhaps this very idea was running in his head at the time.

859. *Ὡσπερ . . . ἀπώλεσα*, *Like Pericles, I lost them on the emergency*. The allusion here is to a fact in the life of Pericles, who, in rendering an account of his administration of the public revenue, set down an item of ten talents "*ἀνηλωμένων εἰς τὸ δέον*, *expended upon what was wanted*"; being unwilling to say, "I used it to bribe the Spartan general Cleandridas." Strepsiades says, burlesquing this item, that he had lost his shoes *εἰς τὸ δέον*, — substituting *ἀπώλεσα* for *ἀνήλωσα*.

863. *Ὁν . . . Ἡλιαστικόν*, *The very first Heliastic obol I received*. This refers to the courts of law called *Heliæa*. The judges, or rather jurymen, who constituted these courts, were citizens above thirty years of age, and amounted to about 6,000; 600 being selected from each of the ten tribes. They were called *Heliasts*. They were also members of the popular assembly, and thus performed both legislative and judicial functions. But the *Heliastic* courts were established by Solon for the purpose of acting partly as a check upon the *Ecclesia*. "They seldom all met," says Hermann, "being formed into ten divisions, the complement of each of which was strictly 500, although it varied ac-

ording to circumstances; sometimes diminishing to 200 or 400, whilst on other occasions it appears to have been raised to 1,000 or 1,500, by the union of two or three divisions. Every one to whose lot it fell to serve as jurymen received, after taking the oath, a tablet, inscribed with his name and the number of the division to which he was to belong during the year. On the morning of every court day, recourse was again had to lots to decide in which courts the divisions should respectively sit for that day, and the suits of which they should take cognizance, since there were many which could be decided only in certain courts. The number of these courts of justice is uncertain; most of them, however, were in the Agora, and were distinguished by numbers and colors. Staves with corresponding marks were handed to the jurymen at the entrance of each court, as symbols of their judicial power, and at the same time tickets, on presenting which, from the time of Pericles, they received their fees from *κωλακρέται*." — Political Antiquities of Greece, p. 265.

The name *Heliaea* is connected with the Doric *ἁλία*, *an assembly*; also with *ἄλις* and *ἀλίξεσθαι*; not with *ἡλιος*, as is sometimes stated. Each citizen received as his fee an obolus a day; which was afterwards increased to three oboli.

865. Ἡ . . . ἀχθέσει. The young man has finally made up his mind to go; but he tells his father very gravely that he (the father) will be sorry for it sooner or later.

869. Καὶ . . . ἐνθάδε, *He is not experienced in the hanging baskets here*, instead of, *He is not tinctured with the teachings of the school*. *κρεμαθρῶν* is here used, in allusion to the first appearance of Socrates suspended in a basket, for the Socratic instructions.

870. Αὐτὸς . . . γε. The reply of Phidippides is uttered in a languid, drawling way, and he puns upon the

word *τρίβων* used by Socrates, and jokes upon the hanging baskets. *You would yourself be a τρίβων* (an old cloak), *if you were hung up*. Or, perhaps, as if Socrates had said, *He does not yet know our ropes*, — the young man replies, *You would know the rope yourself, if you were hung*.

872, 873. Ἴδὸν . . . διεῤῥνηκόσιν, *See there, κρέμαι', how foolishly he spoke it, and with parted lips*. What particular defect Socrates is here imitating and ridiculing is a question among the commentators. Mitchell says, — "To understand the taunt of Socrates, we must revert to the organic defect and lisp of the young knight, which, instead of allowing him to say *kremaio*, would oblige him to say *klemaio*. Translate, *Look ye there now, klemaio! did any but a noodle, and whose lips cannot come close together, ever talk in that fashion?*" Süvern says, — "We can understand the jest only by fancying to ourselves a lisping pronunciation of *κρέμαιο*, like that of *Θέωρος* and *Κόρακος* in the Wasps." The pronunciation referred to by Süvern is *Θέωλος* and *Κόλακος*. Bothe remarks, — "Quid reprehendat Socrates, incertum est: vastam diphthongi pronunciationem notari putant Reisig. et Herm., sed assentior Welckero existimanti celeriter ac negligenter ista dixisse Phidippidem, ore semihante per contemptum." Mitchell and Süvern do not appear to have rightly understood this passage. If the young coxcomb had said *κλέμαιο*, the poet would certainly have written it so, as he writes in the Wasps (45), — ὁλᾷς Θέωλος κόλακος κεφαλὴν ἔχει. Moreover, the word *διεῤῥνηκόσιν* describes, not a *lisping*, but a *drawing*, way of speaking. A good illustration of what is here meant is found in the indolent drawl of Lord Frederic Verisopht's pronunciation. See "Nicholas Nickleby," *passim*.

874, 875. Πῶς . . . ἀναπειστηρίαν; *How can he ever learn the acquittal art, the summoning art, or the persuasive opening of the jaws?* The word *χαίνωσις* is a comic word,

and seems to be used for the art of confounding an adversary by a torrent of unmeaning words, and perhaps may find its equivalent in the expressive Irish “blarney.”

878. *τυννοτονί*, *only so big*, holding out his hand to indicate the smallness of the size of the boy when he performed such wonderful feats.

879, 880. *Ἐπλάττειν . . . ἐγλυφεν . . . εἰργάζετο*. Note the force of the imperfect tense to describe continued or repeated action.

881. *πῶς δοκεῖς*. A familiar expression, equivalent to the English, *You can't think how*. In the *Frogs* (l. 54) we have a similar expression : —

Τὴν καρδίαν ἐπάταξε πῶς οἶει σφόδρα.

888. *Πρὸς πάντα τὰ δίκαι'*, *Against all legal rights*. The poet now introduces the two opposite principles, — the true and false reasoning, — as persons, each maintaining in the following dialogue his own side of the question.

There is evidently a change in the spirit and temper of the drama from this time forward. The poet becomes more earnest, and grapples more closely with the vices of the age against which he is warring. As to the manner in which these personified principles, the Dicæologus and the Adicologus, are represented, different opinions are held by the critics. Wieland, following the hint of an old scholiast, supposes they were represented as two game-cocks, fighting from two wicker cages; but there seems to be no sufficient proof of the poet's having played off so whimsical an extravaganza. The gravity of the dialogue is inconsistent with such a supposition. Bergler says, — “Hic jam per prosopopœiam introducuntur duo λόγοι, alter justus, qui et major, seu superior dicitur, quo disserimus de rebus justis, et justam causam defendimus; atque iste agit virum modestum, verecundum, honestatis observantem et antiquis moribus præditum; alter injustus, qui et minor, seu inferior dici-

tur, jura pervertens, immodestus, impudens, honestatis expers, corruptor juventutis. Isti duo λόγοι certant inter se, et uterque vult adolescentem ad se allicere, ut Virtus et Voluptas Herculem apud Xen. Mem. 11, 1, 21, seq., et Philosophia atque Statuaria Lucianum in ejus Vita, seu Somnio." Mr. Mitchell has some very elegant remarks upon this part of the drama. After stating his objections to the supposition of Wieland and the intimation of the scholiast, he proceeds, — "How, then, it may be asked, were the λόγοι represented? What persons did they assume? What masks did they wear? It would be presumptuous, at this time of day, to affirm any thing positive on such a point; yet the following considerations are submitted to the reader as affording a strong probability whom the poet had in his eye in one of these characters, and that once ascertained, there will be no great difficulty in conjecturing whom he intended by the other. When the representative of the ἄδικος λόγος is required to reply to the animated description given of the olden time, and the system of education then pursued, the requisition is made in the following terms: —

Πρὸς οὖν τὰδ', ὧ κομψοπρεπῇ μοῦσαν ἔχων,
Δεῖ σε λέγειν τι καινόν.

Can any one compare this with a verse in one of our author's plays (Eq. 17), —

Πῶς ἂν οὖν ποτ' εἴποιμ' ἂν αὐτὸ δῆτα κομψευρικῶς;

— and with the epithet attached in another of his plays to one or two persons whom Euripides brings forward, as specimens of the class of persons naturally generated by the general construction of his dramas, and not feel a strong suspicion that by the Adicologus of this scene is meant no other than the bard himself? In a play, indeed, of which the almost paramount object was to expose and bring into

contempt that sophistic eloquence and system of chicanery which were working so much mischief in the Athenian courts of law, who was so likely to occupy a conspicuous place as the poet, who, from the nature of the speeches *for* and *against*, which continually occur in his dramas, was expressly stigmatized as ποιητὴς ῥηματίων δικανικῶν? Generally speaking, no philosophic opinion is, in the Aristophanic comedies, ascribed to Socrates, which is not also attributed to Euripides, and the poet's lash rarely falls upon the one in this respect, without a blow being at the same time inflicted on the other. Is it, therefore, likely, that, in a drama written almost for the purpose of bringing the new philosophic opinions before the Attic public, Socrates should occupy so prominent a part in the piece as he evidently does, and that his fellow philosopher should be thrown wholly into the background?" The ingenious critic continues his observations, and shows why Socrates is made the object of such overwhelming ridicule in the preceding part, and why the poet assumes so much of gravity in the remainder of the drama. His remarks are too long to be cited here. He thus concludes:—"It remains only to add, that if the Adicologus of the play be what he has here been supposed to be, the Dicæologus of the piece can be no other than the poet Æschylus. They both would appear on the stage in the highest possible external as well as internal contrast—Æschylus in the severe and simple costume of the olden time, of which he is the representative, Euripides tricked out in all the finery which the robe-maker and the jeweller could supply—would follow as a matter of course."

891. "Ἴθ' ὅποι χαίρεις, *Go whither thou wilt.* These words are quoted from the Telephus of Euripides. One of the characters in which he says to Menelaus, "Ἴθ' ὅποι χαίρεις· οὐκ ἀπολοῦμεν τῆς σῆς Ἑλένης οὐνεκα.

897, 898. διὰ ἀνοήτους, *through these blockheads*, pointing to the spectators.

906, 907. τουτὶ κακόν, *this evil goes on*; that is, the mischievous practice of denying the existence of justice and of the gods. A similar expression occurs in the Wasps, l. 1483.

Τουτὶ καὶ δὴ χωρεῖ τὸ κακόν.

— δότε μοι λεκάνην, *give me the bowl*. The speaker is already so disgusted, that he can hardly stand such offensive doctrines any longer.

908. Τυφογέρον, *a vaporing old fellow, a dotard*.

910. Ῥόδα μ' εἶρηκας, *You have spoken roses of me*, that is, you have paid me the highest possible compliments. Your words are sweet as roses.

912. Χρυσῶ γιγνώσκεις, *You don't know that you are ornamenting me with gold*; that is, you don't seem to be aware that these qualities which you reproach me with I prize like jewels; that in fixing them upon me you are loading me, as it were, with golden ornaments.

915. Θρασύς εἰ πολλοῦ, *Thou art very impudent*. For the construction of the genitive, see Matt. Gr. Gr., § 317. — ἀρχαῖος, *antiquated, an antediluvian*.

916. φοιτῶν, *to frequent the school*.

920-924. Σὺ Πανδελετείους. Upon these lines Hermann observes:—"Sententia his subest hæc: qui mala ista dicendi artificia et subtiles fallacias doceant, jam multum pecuniæ corradere, vitamque agere lautam et splendidam, olim autem contemptos fuisse et vix habuisse unde victum parerent: id ei carpendi Euripidis opportunitatem præbet, cujus Telephum, multa subtiliter disputantem, sententias Pandeleteas ex pera vorare dicit." Τῆλεφος φάσκων, *Saying that you were Telephus, the Mysiam*. The poet is here aiming a blow at Euripides, who, in one of his

dramas, introduced Telephus, the son of the king of Mysia, limping, and in a beggar's garb; he had been wounded by Achilles, and was told by the oracle that he could only be healed by him who had inflicted the wound. For that reason he sought his way, in a beggar's garb, to Thes-saly, where the cure was performed; to this character he compares the once beggarly and now rich philosophers and rhetoricians. Pandeletus also is spoken of as a person of infamous character, a sycophant, a busybody, and a lover of litigation. He was introduced in some of the pieces of Cratinus.

925. ὦ μοι . . . ἐμνήσθης, *Alas for the wisdom which you have called to mind!* that is, Ah me! I am sorry you have no better use to put your learning to, than the defence of such musty notions; or perhaps better in a satirical sense, — *Ah me! what a wise one you are!*

929. Κρόνος ὦν, *being old as Cronos*, — old as the hills, musty, antiquated.

936. τοὺς . . . ἐδίδασκες, *what you were accustomed to teach men of former times*. Observe the force of the imperfect. As they were about to come to blows for the possession of the young man, the Chorus intercedes and proposes to listen to their arguments in alternate succession; an arrangement which the combatants accede to.

950. γνωμοτόνοις μερίμναις, *notion-hammering studies*, — studies which hammer out philosophical and poetical conceptions.

955. Νῦν . . . σοφίας, *Now comes the perilous crisis*, — *the trial and turning-point of wisdom*.

With regard to the following discourse upon ancient education, Ranke, as quoted by Mitchell, says, — "Equidem eum, qui hanc orationem sine admiratione legere, qui si legerit, de viri virtute veraque nobilitate etiam tum dubitans, poetæ amore non inflammatus, ejus comœdiarum le-gendarum et ediscendarum cupidine non incensus, abire ac

discedere potest, eum inquam equidem non omni solum sensu omnique ratione cassum, sed morum perversorum amatorem adeo esse judico. Nullum unquam poetam nec majorem nec sanctiorem fuisse quam nostrum Aristophanem ex hac oratione discimus."

962. σωφροσύνη, *temperance*, in its most extended signification; "αἰτία τοῦ κρατεῖν τῶν ἐπιθυμιῶν, καὶ ὑπὸ μηδεμιᾶς ἡδονῆς δουλοῦσθαι ἀλλὰ κοσμίως ζῆν." Diog. Laert. — *νερόμυτο*, *was in repute, was in vogue, was the fashion*.

964. εἰς κιθαριστοῦ, *to the school of the harp-player*. The two great branches of ancient Greek education were music and gymnastics. The great influence attributed to the former in refining and elevating the mind is testified to in many passages of Greek literature. Pindar's language is express and strong upon the point. The subject is most fully discussed by Plato, especially in the Republic. "The importance of music, in the education of the Greeks, is generally understood. It was employed to effect several purposes. First, to soothe and mollify the fierceness of the national character, and prepare the way for the lessons of the poets, which, delivered amid the sounding of melodious strings, when the soul was rapt and elevated by harmony, by the excitement of numbers, by the magic of the sweetest associations, took a firm hold upon the mind, and generally retained it during life. Secondly, it enabled the citizens gracefully to perform their part in the amusements of social life, every person being in his turn called upon at entertainments to sing or play upon the lyre. Thirdly, it was necessary to enable them to join in the sacred choruses, rendered frequent by the piety of the state, and for the due performance in old age of many offices of religion, the sacerdotal character belonging more or less to all the citizens of Athens. Fourthly, as much of the learning of a Greek was martial, and designed to fit him for defending his country, he required some knowledge of music, that on the field

of battle his voice might harmoniously mingle with those of his countrymen in chanting those stirring, impetuous, and terrible melodies, called pæans, which preceded the first shock of fight." St. John, *Manners and Customs of Ancient Greece*, Vol. I., p. 184. The whole chapter on Elementary Instruction is a very able summary of the subject. See also Jacobs's *Discourse on the Moral Education of the Greeks*, in the "Classical Studies," pp. 315, 354.

The whole subject of gymnastics is learnedly expounded by Krause in his *Gymnastik und Agonistik der Hellenen*, 2 vols.

965. *Τοὺς κομῆτας*, *Those in the same quarter of the town, neighbors.* *κώμη* means not only *hamlet*, but *quarter of the city*. — *χιμνῶδη* (*χιμνον*, *barley-bran*), *if it snowed like barley-bran, if the snow came down like barley-bran*. "Mischievous no doubt the boys of Hellas were, as boys will everywhere be, and many pranks would they play in spite of the crabbed old slaves set over them by their parents; on which account, probably, it is that Plato considers boys, of all wild beasts, the most audacious, plotting, fierce, and intractable. But the urchins now found that it was one thing to nestle under mamma's wing at home, and another to delve, under the direction of a *didaskalos*, and at school-hours, after the bitter roots of knowledge. For the school-boys of Greece tasted very little of the sweets of bed after dawn. 'They rose with the light,' says Lucian, 'and with pure water washed away the remains of sleep which still lingered on their eyelids.' Having breakfasted on bread and fruit, to which, through the allurements of their pedagogues, they sometimes added wine, they sallied forth to the *didaskaleion*, or schoolmaster's lair, as the comic poets jocularly termed it, summer and winter, whether the morning smelt of balm, or was deformed by sleet or snow drifting like meal from a sieve down the rocks of the *Acropolis*.

"Aristophanes has left us a picture, dashed off with his usual grotesque vigor, of a troop of Attic lads marching on a winter's morning to school.

"Now will I sketch the ancient plan of training,
 When justice was in vogue and wisdom flourished.
 First, modesty restrained the youthful voice,
 So that no brawl was heard. In order ranged,
 The boys from all the neighborhood appeared,
 Marching to school, naked, though down the sky
 Tumbled the flaky snow like flour from sieve.
 Arrived, and seated wide apart, the master
 First taught them how to chant Athena's praise,
 "Pallas unconquered, stormer of cities!" or
 "Shout far resounding," in the selfsame notes
 Their fathers learned. And if, through mere conceit,
 Some innovation-hunter strained his throat
 With scurril lays mincing and quavering,
 Like any Siphnian or Chian fop, —
 As is too much the fashion since that Phrynis
 Brought o'er Ionian airs, — quickly the scourge
 Rained on his shoulders blows like hail, as one
 Plotting the Muses' downfall. In the Palæstra
 Custom required them decently to sit,
 Decent to rise, smoothing the sandy floor,
 Lest any traces of their form should linger
 Unsightly on the dust. When in the bath,
 Grave was their manner, their behavior chaste.
 At table, too, no stimulating dishes,
 Snatched from their elders, such as fish or anise,
 Parsley or radishes, or thrushes, roused
 The slumbering passions.'

"The object of sending boys to school was twofold: first, to cultivate and harmonize their minds by arts and literature; secondly, so to occupy them that no time could be allowed for evil thoughts and habits. On this account, Aristotle, enumerating Archytas's rattle among the principal toys of children, denominates education the rattle of boys. In order, too, that its effect might be the more sure and per-

manent, no holidays or vacations appear to have been allowed, while irregularity or lateness of attendance was severely punished. The theories broached by Montaigne, Locke, and others, that boys are to be kept in order by reason and persuasion, were not anticipated by the Athenians. They believed, that, to reduce the stubborn will to obedience, and enforce the wholesome laws of discipline, masters must be armed with the power of correction, and accordingly their teachers and gymnasiarchs checked with stripes the slightest exhibition of stubbornness or indocility." St. John, Vol. I., pp. 167-169.

967. This line contains the first words of two old poems. "*Παλλάδα περσέπολιν δεινάν*" is the beginning of a song by Lamprocles, the son of Midon, an ancient Athenian poet. One stanza of it is preserved by the scholiast in two forms:—

*Παλλάδα περσέπολιν κληΐζω πολεμαδόκον άγνάν,
Παῖδα Διὸς μεγάλου δαμάσιππον.*

*Παλλάδα περσέπολιν, δεινάν θεόν, έγρεκύδομον,
Ποτικληΐζω, πολεμαδόκον, άγνάν
Παῖδα Διὸς μεγάλου δαμάσιππον.*

Of this strain Mitchell says,—“Its broad, massive, and sonorous diction presents a strong contrast to the lighter and more attenuated forms of speech which it was the object of Euripides and the new school to introduce into lyric strains and to which corresponding harmonies being set, no small mischief must have followed in a town where music formed so large a branch of public education.” The second, *Τηλέπορόν τι βόαμα*, is said by the scholiast to be taken from one of the poems of Cydias, a poet of Hermione. A single word more, *λύρας*, is all of it that is preserved.

968. *Έντευναμένους τήν άρμονίαν*. “*Harmonia utentes intensa et mascula, non vero molli et fracta.*” Kuster. “*Τήν*

χιθάραν, ὡς συντόνον οὔσης τῆς παλαιᾶς ἁρμονίας, οὐκ ἀνειμένης, ὡς οἱ νέοι ἐπενόησαν." Schol.

970. βωμολοχεύσαιτ', from βωμολόχος, which was originally, as its etymology indicates, applied to persons who loitered about altars, to pick up or beg the remnants of the sacrifice for a meal; then, to persons who were ready to play the buffoon for the sake of a meal; according to Passow, the verb is here used with reference to the degenerated music of the age of Aristophanes, which had departed from its ancient simple and earnest character, and now courted the applause of the multitude by every kind of artifice. Translate this and the following line, *If any one of them played off vulgar artifices, or turned a winding bout, like these hard-turned cadences that the present artists make, after the manner of Phrynis.* Phrynis was a musician from Mitylene, and is said to have gained the prize in a musical contest at the Panathenaic festival, in the archonship of Callias. "The writings of Plato," says Mitchell, "as well as of Aristophanes, are full of references to a great revolution which about this time was taking place in the national music of Athens, and which, by substituting a lighter and more effeminate style for the solemn and masculine one which had hitherto prevailed, was effecting a great corruption of public manners. At the head of this school were the persons in the text, Cinesias, Melanippides, and others."

972. Ἐπετρίβετο . . . ἀφανίζων (understand πηγάς after πολλάς), *He was soundly thrashed with many blows, as scarifying the Muses away.*

973. Ἐν παιδοτρίβον. The παιδοτρίβης was the teacher of bodily exercises, — the educator of the body, as the κιθαριστής was one of the educators of the mind. — τὸν μηρὸν . . . προβαλέσθαι, "prætentâ tunica vel prætento cingulo, femora obtegere." Brunck. "τοντέστιν, εὐκοσμίως καθεσθῆναι, ὡς μηδὲν τοῖς περιεσιῶσιν ὑποδείξαι ἄκοσμον." Sch.

975, 976. Ἐλ' . . . καταλείπειν. A scholiast says, —

“ συμψησαι, ἀντὶ τοῦ συγγέαι τὴν κόνην, ὡς μὴ σημειῖον, ἢ τύπον ἀπολείπεσθαι ταῖς καθέδραις· ἐν γὰρ ψάμμφ λεπτοτάτῃ ἐγυμνάζοντο. Κατέψων δὲ τὸν τόπον, ὅπου ἐκαθέζοντο, ἵνα μὴ σημειῖον τῆς ἡβης ἐναντῶν καταλείψειαν τοῖς ἐρασταῖς· παρεγίνοντο γὰρ, ὥστε γυμνοὺς ὄρᾱν τοὺς ἐρωμένους.”

981–983. Οὐδ’ . . . ἐναλλάξ. The poet is describing certain kinds of food which the youth of an earlier and more disciplined age were not allowed to eat, on account of their supposed heating qualities. κεφάλαιον τῆς ῥαφανίδος, *radish-head*. ἄνηθον, *dill*. σέλινον, *celery*. ὀψοφαγεῖν, *to eat fish*, fish being used as a relish and a luxury. It is remarked by Athenæus, that the heroes of Homer are never represented as eating fish. κичλίζειν means both *to indulge in tittering, to giggle*, and *to eat κίχλας*, a species of bird called the thrush; the poet probably chose the word on account of this twofold meaning, intimating that both were improper for the young, and were carefully avoided in former times. οὐδ’ ἴσχειν τὸ πόδ’ ἐναλλάξ, *nor to keep the feet crossed, or nor to sit cross-legged*. It is singular that this attitude should be mentioned as among the bad manners of the poet’s time. Among the remains of ancient art there is, perhaps, not one representing a man, woman, god, or dæmon sitting cross-legged.

984, 985. Ἀρχαῖά . . . Βουφονίων. The answer of Adicologus contains expressions of the strongest contempt for the opinions of his opponent. He stigmatizes them as too old, musty, antiquated, and antediluvian, to be held in a moment’s respect by a man of sense. Διπολιώδη, from Διπόλια, the name of a very ancient feast held in honor of Ζεὺς Πολιεὺς, — *Diipolia-like*, that is, *antiquated*. τεττίγων ἀνάμεστα, *full of grasshoppers*. The most ancient Athenians wore golden grasshoppers in their hair, as emblems of their claim to the character of aboriginal inhabitants of the land. Cecides was an old dithyrambic poet, mentioned, it is said, by Cratinus; Sternhold and Hopkins, perhaps, would be

the modern English equivalent. καὶ Βουφονίων. The following account is given by Mitchell, from Creuzer, of this very ancient festival. "Among the laws given by Triptolemus to the Athenians, three more especially remarkable were, 'Reverence your elders,' 'Honor the gods by offerings of the first-fruits,' 'Hurt not the laboring beast,' i. e. the beast employed in agriculture. The first who offended against this latter command was a person named Thaulon, who, at the feast of the Ζεὺς Πολιεὺς, observing a steer eating the sacred πόπανον on the altar, took up an axe and slew the trespasser. The expiation feast (βουφονία) instituted for the purpose of atoning for this involuntary offence, it was found afterwards expedient to continue. The ceremonies observed in it are not a little amusing. First was brought water by females appointed for the office, for the purpose of sharpening the axe and knife with which the slaughter was to be committed. One of these females having handed the axe to the proper functionary, the latter felled the beast, and then took to flight. To slay the beast outright was the office of a third person. All present then partook of the flesh. The meal finished, the hide was stuffed, and the beast, apparently restored to life, was put to the plough. Now commenced the steer-trial. A judicial assembly was held in the Prytaneum, to which all were summoned who had been partakers in the above transaction. Each lays the blame upon the other. The water-bearers throw the guilt upon the sharpeners of the axe and knife; the sharpener of the knife casts it upon the person delivering it to the feller of the beast; the feller of the beast upon the actual slaughterer, while this last ascribes the whole guilt to the knife itself. The knife, unable to speak, is found guilty and thrown into the sea." This is apparently the origin of the modern deodand.

985, 986. Ἄλλ' . . . ἔθρεψεν, *But yet these are the things by which my training nurtured the men who fought at Mar-*

athon. The reverence cherished by the Athenians for the men who fought at Marathon is well illustrated in the following passage from Wordsworth's "Pictorial Greece." "To the traveller who visits the plain of Marathon at this day, the two most attractive and interesting objects are the Tumulus or mound, which has been described as standing between the two Marshes, and about half a mile from the sea; and, at a distance of a thousand yards to the north of this, the substructions of a square building, formed of large blocks of white marble, which now bears the name of Pyrgos or Tower. Beneath the former lie the remains of the one hundred and ninety-two Athenians who fell in the battle; the latter is the trophy of Miltiades. To bury these heroes on the spot where they fell was wise and noble. The body of Callimachus, the leader of the right wing, was interred among them; and as they fought arranged by tribes in the field, so they now lie in the same order in this tomb. Even the spectator of these days, who comes from a distant land, will feel an emotion of awe, when looking upon the simple monument, with which he seems as it were to be *left alone* on this wide and solitary plain; nor will he wonder that the ancient inhabitants of this place revered those who lie beneath it as beings more than human,—that they heard the sound of arms and the neighing of horses around it, in the gloom of the night, and that the greatest orator of the ancient world swore by those who lay buried at Marathon, as if they were gods." — pp. 113, 114.

In 1853, I had the great pleasure of visiting the field of Marathon and of riding over the battle-ground. Herodotus describes it with perfect accuracy, as a place most suitable for the evolutions of cavalry. The mound was opened at the top, and on the sides were a few small trees and shrubs. The plain is still uninhabited, except at the old monastery of Vrana, and the little hamlet of Marathona; but the striking beauty of the scenery around—the moun-

tains which shut it in, the Eubœan strait and the island beyond, the blue sea—form an assemblage of picturesque features which the eye is never wearied with gazing upon: while the great associations of history people the solitude with mighty forms, and fill the silence with the solemn voices of the past.

In further illustration of this passage, we may give part of the words in the oath above alluded to. It occurs in the Oration on the Crown. Ἀλλ' οὐκ ἔστιν, οὐκ ἔστιν ὅπως ἡμάρτετε, ἄνδρες Ἀθηναῖοι, τὸν ὑπὲρ τῆς ἀπάντων ἐλευθερίας καὶ σωτηρίας κίνδυνον ἀράμενοι· οὐ μὰ τοὺς ἐν Μαραθῶνι προκινδυνεύσαντας τῶν προγόνων, καὶ τοὺς ἐν Πλαταιαῖς παραταξαμένους, καὶ τοὺς ἐν Σαλαμῖνι ναυμαχήσαντας, κ. τ. λ.

987. ἐν ἱματίοις . . . ἐντετυλίχθαι, *to be wrapped up in the himatia*. These garments were not worn by the young in the earlier and simpler days of Athens.

988, 989. Ὡστε . . . Τριτογενεῖς. The allusion here is to a procession of young men during the great Panathenaic festival, when those taking part in it were allowed to wear their arms. It was on this occasion that Harmodius and Aristogeiton attempted to slay Hippias and Hipparchus,—an attempt the history of which is given by Thucydides, VI. 57. It would seem that in former times, "it had been the custom to protect the breast only with the shield; in the days of Aristophanes, let it suffice to say, that the shield was applied also to the covering of the lower parts." Mitchell. "Juvenes armati, qui pompam prosequabantur, erant, nudi brachiis et cruribus, sago brevi induti; et antiquitus clypeis pectus tegebant, non inferiores partes, quod nunc fiebat (pravo pudore, cujus expertes erant proavi innocentes.*)" Wieland. ἀμελῇ τῆς Τριτογενεῖς Bergler explains "*non respicit Palladem, nec pudet eum, saltantem in festo Palladis cum armis, ad tegendum veretrum uti clypeo; quum enim clypeus sit gestamen Palladis, ipsa dea (virgo) dedecore afficitur, cum ejus arma ita dehonestantur.*"

991. καὶ βαλανείων ἀπέχεσθαι, *and to abstain from baths*. The reason why baths are so often spoken of as deserving of censure, and as corrupting the manners of the people, is, that, instead of being the simple means of health and cleanliness, as they had been in former times, they were now become magnificent establishments, resorted to by the idle and the vicious, who passed whole days there, and made them the scenes of every species of debauchery. The modern word *bagno* owes its meaning to similar facts.

995. ὅτι . . . ἀναπλάττειν, *because you mean to form an image of modesty*. The passage is an obscure one, and many various readings have been suggested. Bothe reads ὅτι . . . μέλλεις . . . ἀναπλήσειν, and takes ἀναπλήσειν in the sense explained by Suidas, *to pollute*; *which will pollute the beauty* (or ornament) *of thy modesty*. Hermann has the same reading with the exception of μέλλεις, and understands ποιῶν after ὅτι, — *doing which, you will pollute the beauty of your modesty*. Bothe compares this use of ἀναπλήσειν with the German *vollmachen*, which is sometimes used with the meaning of *to pollute*. But the reading in the text seems to be the best and most poetic. There is a passage in Demosthenes, *Contra Aristog.* 780, which illustrates the passage and the meaning above assigned to it. In speaking of the religious feelings which have led men everywhere to raise altars and build temples to the gods, he adds, — “καὶ Δίκης γε, καὶ Εὐνομίας, καὶ Αἰδοῦς εἰσὶν ἅπασιν ἀνθρώποις βωμοί, οἱ μὲν κάλλιστοι καὶ ἀγιώτατοι ἐν αὐτῇ τῇ ψυχῇ ἐκάστου καὶ τῇ φύσει.” Kock adopts another reading, ὅτι τῆς Αἰδοῦς μέλλει τᾶγαλμα παλάσσειν, *which shall befall the figure of Modesty*.

997. Μήλω. “ἀντὶ τοῦ Ἐρωτι,” says the scholiast; since the apple is sacred to Venus. Virgil's

“Malo me Galatea petit. asciva puella,”

refers to the same thing.

998, 999. μηδ' Ἰαπετὸν . . . ἡλικίαν, *nor, calling your father, "Japetus," reproach him with his age.* Japetus was the brother of Cronus, and therefore, like that, means *a musty old fellow, an old quiz.* The last part of the passage is differently explained by Schütz, — *to resent the chastisements which you have endured in childhood.* It means, rather, *to deal harshly or angrily with the age* (that is, the old age) *of him by whom your infancy was sustained.* Τηροτροφεῖν, constructed in the active voice with an accusative, means *to support in old age.* See Demosthenes, *Contra Timoc.* 763: Τὸν δ' ἐαντοῦ πατέρα οὕτω γηροτροφεῖ.

1001. Τοῖς . . . βλιτομάμμαν, *You will be like the sons of Hippocrates, and they will call you booby.* The sons of Hippocrates, like the sons of many other great men, were as famous for their stupidity as their father was for his wisdom. The scholiast says, — "Οὔτοί εἰσι Τελέσιππος, Δημοφῶν, Περικλῆς, διαβαλλόμενοι εἰς ὕωδιαν, *These are Telesippus, Domophon, and Pericles, ridiculed for their HOGGISHNESS.* The similarity of the sounds of νῆσω, and the dative ὕσιν of ὕς, *a swine*, enabled the poet to make this point in the present passage. βλιτομάμμας is a compound of βλίτον, the name of an insipid herb, *orach*, and μάμμα, a child's word for *mother.* It means something like *mammy's darling, little nunny, idiot*, and the like.

1003. τριβολεκτράπελ', from τρίβολος, *a triple point*, and sometimes the *point* of a joke, or epigram, and ἐκτράπελος, *unusual or unnatural.* The compound seems to signify *forced sarcasms*, — such as a person who has a reputation for being what is called *sarcastic* thinks it is his duty to seek occasions for making, — *stale witticisms.*

1004. Οὐδ' . . . γλισχραντιλογεξεπιτρίπτο:, *Nor when called to trial on a little suit, that may by slippery arts be turned to the opponent's ruin.* Many examples of words made up of many, in this fashion, occur in Aristophanes. This is compounded of γλίσχρος, *άντιλογία*, and ἐξεπίτριστος.

1005. Ἄλλ' . . . ἀποθρέξει, *But, descending to the Academy, you shall run beneath the sacred olives.* The Academy was situated a short distance from Athens, on the Cephissus, and was so called from its original owner, Academus, who, according to a scholiast, left his property to ornament the place. It was afterwards a gymnasium, adorned by Cimon with trees, and walks, and fountains. "Here was an altar to the Muses, with statues of the Graces by Speusippus, a sanctuary of Minerva, an altar of Prometheus (the Light-bringing), of Cupid, of Hercules, and others. Here Plato, who possessed a country-seat (called Cephissia) in the neighborhood, gave his instructions; and after him all his followers. Long was the silent sanctuary of Philosophy observed and spared even by foes; till Sylla caused its beautiful row of planes to be cut down, and converted into machines for war. The Academy, however, was repaired, and flourished till the time of Julian." Mitchell.

The *μοῦσαι*, or sacred olives, were the olives in the Academy, derived, according to the Attic legend, from the olive planted by Athena after her victory over Poseidon. The name refers to their partition from the original stock. Wordsworth says, — "All the Athenian olives were thus conceived to be the offspring of one sacred parent; they were the offspring of the will of Minerva; the sanctity of the parent serving to protect its offspring. Of the parent's sanctity proofs even historical were offered, and as willingly accepted by the Athenians. This original olive-tree was burnt to the ground by the Persians, when they took the Acropolis; its site was subsequently visited on the same day; the tree was then found to have shot forth fresh sprouts, two cubits in height." As to a race in the Academy, Mitchell truly observes, — "A foot-race, and almost a foot-fall, in such a place, may at first, perhaps, startle the reader; but it must be remembered, that, at the time the Clouds was exhibited, the Academy was a place devoted

to bodily, not to mental amusements. The genius of Plato had yet to sanctify it as the abode of intellectual attainments." The valley of the Cephissus is still covered with olive grove, and a few fragments of sculpture and architecture mark the site of the Academy.

1007. ἀπραγμοσύνης, *leisure*. "To live in the odor of ἀπραγμοσύνη at Athens must have been almost as fortunate as dying in the odor of sanctity in the Papal Church." Mitchell. The pleasure of doing nothing—the dolce far niente—is not yet forgotten in Athens, nor anywhere else.

1008. πλάτανος. "Magnam vero loco jucunditatem faciebant platani excelsæ cubitorum triginta sex, quas laudat Plinius." Brucker.

Dicæologus closes this part of the dialogue by presenting contrasted pictures of the physical, moral, and intellectual effects of the two opposite systems. He does this in such a way as to satirize the public and private vices of the Athenian people. The Antimachus mentioned in line 1022 was a person often held up to contempt by the comic writers for his dissoluteness and unnatural vices.

1035. γέλῳτ' ὀφλήσεις, *incur laughter, become an object of ridicule*.

1051. Ἡράκλεια λουτρά; A scholiast upon these words thus discourses:—"Ibycus says, that Vulcan made a gift to Hercules of a bath of warm water, from which some affirm that warm baths are called Herculean; but others say that Athena sent up warm baths for Hercules when fatigued with his toils; Peisander, for example, writes, 'And the blue-eyed Athena made for him, at Thermopylæ, a warm bath, on the shore of the sea.'" Brunck says,—"Aguas natura calidas, θερμῶν ἀτεχνὰ ῥεύματα, *Herculis balnea* vocabant." The hot springs of Thermopylæ still serve the weary traveller, to refresh him after a hard days' ride, on a Thessalian steed, over the mountains. They are put also to

a very practical use by the present proprietor — they turn a corn-mill night and day, grinding for the inhabitants of many neighboring villages.

1063. 'Ο . . . μάχαιραν, *Peleus, on this account received the sword.* The allusion is to a story of Peleus, according to which Hippolyta, the wife of Acastus, king of Iolcos, in Thessaly, fell in love with him, and, meeting with the same sort of treatment that Potiphar's wife received from Joseph, had recourse to similar means of vengeance. Acastus caused him to be carried to a solitary spot, stripped off his arms, and then exposed to wild beasts. And when he was on the point of being torn in pieces, the gods sent Hermes to him with a sword of Hephæsteán workmanship, by means of which he escaped the danger.

1065, 1066. 'Υπέρβολος . . . μάχαιραν, *But Hyperbolus, he of the lamps, got by his villany many a talent (literally, more than many talents), but not a sword, no, by Zeus, O, no!* Hyperbolus was a lamp-maker, who acquired wealth, and was accused of cheating his customers in the materials of his lamps. He became a noted demagogue.

1070. κρόνιππος, "*a prodigious old doll.*" It is by a similar use of the word ἵππος in addition that we get a sense to such expressions as the following in the Aristophanic writings. Pac. 180, ἵπποκάνθαρος. Ran. 820, ῥήμαθ' ἵπποβάμονα." Mitchell. Compare the English, "a horse-laugh."

1073. κοττάβων. The cottabus was a social game introduced from Sicily into Greece. In its simplest form, one of the company threw from a goblet a certain quantity of pure wine into a metal basin, so as not to spill any of it, thinking of or pronouncing the name of his mistress in the mean time, drawing conclusions with regard to the feelings of the object of his love from the sound with which the liquid struck against the metal basin. Another form of the cottabus is described by Athenæus. Small empty bowls

were set in a basin of water, and the person who sunk the greatest number by throwing wine from his goblet, obtained the prize. A third form is described by Suidas. A piece of wood was set in the ground, and another laid horizontally across it, with two dishes hanging from each end; under each dish a vessel of water was placed, and in each of these a gilt brazen statue called *μάνης*. Those who were playing the game endeavored to throw wine from a goblet into one of the dishes, so that it might fall upon the head of the statue under the water. He who spilled the least wine gained the victory, and thus knew that he was beloved by his mistress. A fourth kind is described by Pollux, the scholiast on Aristophanes, and Athenæus. The *μάνης* was placed upon a pillar like a candelabrum, and the dish hanging over it must, by means of wine projected from the goblet, be thrown upon it, and thence fall into a basin filled with water, which from this fall gave forth a sound; and he who produced the clearest ring was the victor, and received prizes consisting of eggs, cakes, and sweetmeats. The chief object to be accomplished in all the various modifications of the cottabus was to throw the wine out of the goblet in such a manner that it should remain together and nothing be spilled, and that it should produce the purest and strongest possible sound in the place where it was thrown. In Sicily the popularity of this game was so great, that houses were built for the special purpose of playing the cottabus in them. See Dictionary of Greek and Roman Antiquities, p. 295.

1081. *ἥττων*, literally, *less than*, that is, *under the influence of*, or *overcome by*.

1083. *Τί τιλθῇ*; This refers to the punishment inflicted on adulterers, which is thus described by the scholiast:—“*ῥαφανίδας λεμβάνοντες καθίσαν εἰς τοὺς πρωκτοὺς ταύτων, καὶ παρατίλλοντες αὐτοὺς, τέφραν θερμὴν ἐπέπασσον, βασάνους ἱκανὰς ἐργαζόμενοι.*”

1084. Ἐξὲ τίνα γνώμην λέγειν, *What philosophical idea will he have to prove?*

1089. Συνηγοροῦσιν ἐκ τίνων; *From whom do the councilors come?* And so the questions which follow. For an account of the public *συνήγοροι*, see Schömann on the Assemblies of the Athenians, pp. 204, 245.

1097. Καὶ δὴ σκοπῶ, *Well, then, I'm looking.* Dicæologus looks round upon the spectators, and recognizes first one rake and then another, until, giving up the contest in despair, he confesses himself conquered, strips off his *himation*, throws it over among the stronger party, and deserts to their side.

1108. ἐπὶ μὲν θάτερα, *on one side.*

1109. Οἷαν δικιδίους, supply *στόμωσον τὴν γνάθον*, *Sharpen his jaw for small suits.* — τὴν δ' ἑτέραν αὐτοῦ γνάθον, *and his other jaw*, instead of the jaw on the other side.

1113. Χωρεῖτέ νυν. This is addressed by the Chorus to Strepsiades and Phidippides. As they go off, the Chorus address the warning words *Οἴμαι δέ, &c.*, to Strepsiades. By some editors, as Brunck and Bothe, these words are assigned to Strepsiades. But Bekker, Hermann, Schütz, Dindorf, and Mitchell give them as in the text. The lines which follow form another parabasis, or address to the spectators, expressing the views of the poet.

1115. Τοὺς κριτάς, *The judges*, that is, the persons appointed by the archon to act as judges in the theatrical contests. See *Theatre of the Greeks*, pp. 107, 108.

1116. ἐκ τῶν δικαίων, *justly*; a frequent construction of the genitive of an adjective with the preposition *ἐκ* in the sense of an adverb.

1120. ἐπομβρίαν, *too much rain.*

1123. ἐκ τοῦ χωρίου, *from his farm*; as we say in English, *his place*, meaning his estate in the country, his farm.

1125. σφενδόνας, literally, *slings*, used metaphorically for *hail*.

1126. *πλινθεύοντι*, *making brick*.

1128. *τῶν ξυγγενῶν*, supply *τις*.

1129. *ῥοομεν τὴν νύκτα πᾶσαν*, *We will rain the whole night*. The poet alludes to the hymeneal procession which accompanied the bride to her husband's house by torch-light. A continued rain all night would be a serious misfortune on such an occasion. In the second volume of St. John's *Manners and Customs of Ancient Greece* (Chap. I.) there is a minute and graphic account of the marriage ceremonies. After describing the preliminary rites, he proceeds:— "The performance of rites so numerous generally consumed the whole day, so that the shades of evening were falling before the bride should be conducted to her future home. This hour, indeed, according to some, was chosen to conceal the blushes of the youthful wife. And now commenced the secular portion of the ceremony. Numerous attendants, bearing lighted torches, ran in front of the procession, while bands of merry youths, dancing, singing, or playing on musical instruments, surrounded the nuptial car. . . . The celebration of nuptial rites generally puts people in good temper, at least for the first day; and new-married women at Athens stood in full need of all they could muster to assist them through the crowd of ceremonies which beset the entrances to the houses of their husbands. Symbols of domestic labors, pestles, sieves, and so on, met the young wife's eye on all sides. She herself, in all her pomp of dress, bore in her hands an earthen barley pitcher. But, to comfort her, very nice cakes of sesamum, with wine, and fruit, and other dainties innumerable, accompanied by gleeful and welcoming faces, appeared in the background, beyond the sieves and pestles. The hymeneal lay, with sundry other songs, all redolent of joy and youth, resounded through halls now her own. Mirth and delight ushered her into the banqueting-room, where appeared a boy, covered with thorn-branches and oaken

boughs laden with acorns, who, when the epithalim chanters had ceased, recited an ancient hymn, beginning with the words, — ‘I have escaped the worse and found the better.’”

1129, 1130. ὥστ’ . . . κακῶς, *so that he will wish he had been in Egypt rather than have judged unfairly.* Several learned reasons have been assigned for the poet’s choosing Egypt of all places in the world. One critic thinks it was because it never rained there; another, because the Egyptians were noted rogues, and to be in Egypt would be like falling into a robber’s den. But it was evidently a mere proverbial expression, equivalent to “I wish I had been at the world’s end before I had done it.” Bothe gives, as a German equivalent, “Da möchte er sich lieber an den Blocksberg wünschen, — He would rather have wished himself on the top of the Blocksberg.”

1131, seqq. Strepsiades reappears, counting off the days with great anxiety. The reader must bear in mind, that the Attic month was divided into three decades, and that the days of the last decade were reckoned backward; so that the δευτέρα was the last day but one of the month, and was called δευτέρα φθινόροτος. The ἔρη τε καὶ νέα was a name given by Solon to the last day of the month, because “during part of the day the moon was old, and for the remaining part new.”

1136. Θεῖς μοι πρυτανεῖ. This expression was equivalent to commencing a suit. It arose from a legal usage, thus explained by Boeckh: — “The Prytaneia both parties were required to deposit with the court previous to the commencement of a suit, like the Sacramentum among the Romans, unless the subject came within the province of a diætetes; if the plaintiff neglected this, the officers who introduced the cause quashed the suit; he who lost his cause paid both the Prytaneia; that is, his own were forfeited, and he repaid the sum deposited by the winning party. The amount was accurately fixed, according to the

standard of the pecuniary interests involved in the cause : in suits for sums of from one hundred to one thousand drachmas, each party had to deposit three ; in suits involving sums from one thousand to ten thousand drachmas, the sum to be deposited was thirty drachmas ; in greater sums, probably in the same proportion." — Boeckh, *Die Staats-haushaltung der Athener*, Vol. I., pp. 369, 370 ; English translation, p. 345, seqq.

1146. *τοντονὶ πρῶτον λαβέ*, *take this first* ; that is, this bag of meal, which Strepsiades has brought for Socrates, according to his promise. See *ante*, 668, 669.

1147. *Κεῖν . . . διδάσκαλον*, *To pay some compliment to the master*.

1149. *ὃν . . . εἰσήγαγες*, *which you just now brought forward*, and meaning the *ἄδικος λόγος* ; but, according to some, it refers to the son, *whom you lately led into the phrontistery*. The former is probably the true meaning.

1154–1156. *Βοάσομαί . . . τόκων*. Strepsiades, overjoyed by the assurance of his son's successful studies, breaks out in a rapturous strain of defiance to his creditors. *ὀβολοστάται*, *obol-weighers*, low, petty usurers. *τὰρχαῖα*, *principal*, or *capital*. *τόκοι τόκων*, *interest upon interest*, i. e. *compound interest*.

1167. *Ὅδ' ἐκεῖνος ἀνὴρ*, *Here's your man*. "The door of the school opens, and Phidippides returns to the stage, a singular mixture of phrontist and sophist. As the first, he is of course deadly pale, and his nose seems formed for no other purpose but to hang all the world upon it, except Socrates and Chærephon ; but the sharp features, the keen and cunning eye, the contemptuous smile that plays about the lips, and, above all, the bold, unabashed front, belong to the sophistic and predominant part of him. The embraces and other ebullitions of parental joy he receives as a philosopher should, with the utmost coolness and indifference." Mitchell.

1172. ἰδεῖν. For the construction of this infinitive, see Matt. Gr. Gr., § 535 ; Soph. Gr. Gr., § 222, 6.

1172, 1173. ἐξαρηνικός ἀντιλογικός. In illustration of these words, Mitchell aptly quotes from Ben Jonson : —

“Men of that large profession that can speak
To every cause, and things mere contraries,
Till they are hoarse again, yet all be law !
That with most quick agility can turn
And re-turn ; can make knots and then undo them ;
Give forked counsel, take provoking gold
On either side and put it up.”

1174. τὸ τί λέγεις σύ ; The Athenians were noted and satirized for their inquisitive, prying disposition: Demosthenes was very severe upon this weakness, and here Aristophanes calls the “τί λέγεις σύ ;” *what have you to say?* or, *what news?* something native to the place, ἐπιχώριον. Or, according to another explanation, the “τί λέγεις σύ ;” refers to their affected way of asking questions, from a sort of pretended deafness, like the English “what say?” and this the young man now has, as well as the true Attic look, Ἀττικὸν βλέπος, the impudent stare. In the succeeding dialogue, he puts his newly acquired faculties to immediate use, by quibbling upon the term, *the old and new day*.

1189. κλῆσιν, *the summons*. See *ante*, p. 153.

1191. ροιμηγία, *on the new moon* ; that is, the first day of the month.

1192. Ἵνα . . . προσέθηκεν ; *And why did he tack on the old day?*

1192–1195. Ἵν’ . . . ροιμηγία, *That, my good Sir, the defendants, making their appearance one day earlier, might settle the matter of their own accord ; if not, that they might be brought to the torture early in the morning of new-moon day ; that is, that the suit might be pressed harder.*

1196, 1197. Πῶς . . . νῆα ; *Why, then, do not the magis-*

trates receive the deposits on the new moon, but on the last day of the month? that is, why do they receive them one day earlier than they are entitled to by the laws of Solon?

1198. **Οπερ ποιεῖν, They seem to me to do what the public tasters do.* The *προτένθαι* were persons appointed to examine or taste beforehand the meats that were used at feasts. See Athenæus, IV. 72; also St. John, Vol. II., p. 177, n. 2. Phidippides says that the magistrates took their fees a day earlier, that they might taste their money beforehand, as the *προτένθαι* tasted the meats.

1201-1203. *Εὖ γ' νενησμένοι;* Strepsiades is overjoyed at this specimen of his son's ingenuity in the cheating art, and, turning upon the audience, abuses them in good set terms for their stupidity. *Ἡμέτερα κέρδη τῶν σοφῶν*, for *κέρδη ἡμῶν τῶν σοφῶν* (Soph. Gr. Gr., § 156, b). *ἀριθμός, a mere number;* like Horace's "*Nos numerus sumus.*" *ἀμφορῆς νενησμένοι, jars heaped up.* He compares the spectators, sitting on rows of seats rising one above another, to rows of vases in a potter's shop, arranged on successive lines of shelves.

1212. *Ἄλλ' ἐστιᾶσαι.* Strepsiades here leads his son away to a feast which he is about to give in honor of this great occasion. But Pasion, one of the usurers to whom Strepsiades is indebted, suddenly makes his appearance, talking the matter over with the person whom he has brought to witness the summons that he is going to serve upon his debtor. See *ante*, p. 156.

1215, 1216. *ἀλλὰ πράγματα, but it would have been better at once to lay all delicacy aside, than to have this trouble.* He means, that he regrets not having had the courage to refuse the money at first; for then he would have been spared all the trouble and vexation that he is likely to incur by getting into a quarrel and going to law with his neighbor.

1220. Ἀτὰρ κατασχυνῶ, *But I will never disgrace my country*; that is, I will never, by relaxing one iota of my legal rights, discredit my birth, as a true citizen of Athens, that most litigious city. So he proceeds to serve the notice upon Strepsiades, and is encountered at once by the demurrer which the young sophist has previously suggested.

1235. Κἂν τριώβολον, *I would e'en pay down three oboli more to swear.*

1237. Ἀλσὶν οὔτοσί, *This fellow would be benefited, if he were to be rubbed over with salt.* He pretends to think the usurer out of his wits; rubbing with salt being, according to a scholiast, the treatment to which the insane were subjected.

1238. Ἐξ χωρήσεται, *He will hold six choëes.* The choëis was an Attic measure of liquids, holding between five and six pints. He is speaking derisively, as if he were examining a goblet or amphora.

1239, 1240. Οὐ καταπρόϊξει, *By great Zeus and the other gods, you shall not abuse me with impunity.*

1241. Καὶ εἰδῶσιν, *And to the knowing ones, Zeus, sworn by, is ridiculous.*

1246. Τί δράσειν; This is addressed to the witness whom the usurer has brought with him. Strepsiades, in the mean time, has left the stage. In a few moments he reappears with a κάρδοπος, and plies his creditor with some of the philosophical and grammatical questions that he has himself learned.

1252. Οὐχ, ὅσον γέ μ' εἰδέναι, *No, not as I know of.* For the construction, see Matt. Gr. Gr., § 545; Soph. Gr. Gr., § 223, 2.

1253, 1254. Οὐκὼν θύρας; *Will you not be off, about the quickest, from my door?* "Celeritatis notio augetur additis verbis ἀνίστας τι θᾶσσον." Dindorf.

1257, 1258. *Καίτοι κάρδοπον, And yet I don't want you to suffer this, merely because you were fool enough to call a cardopos, τὴν κάρδοπον.*

1259. Ἰώ. Another creditor, Amynias, arrives, and just at this moment his chariot breaks down, and loud cries are heard.

1261. *Τῶν ἐφθέγγατο; It was not one of the dæmons of Carcinus that shouted, was it?* Carcinus was accustomed to introduce heroes or demigods in his tragedies, making bitter lamentations. These characters were sustained by the sons of the tragedian.

1264, 1265. ὦ σκληρὲ ἀπώλεσας. These exclamations of Amynias are quotations from some one of the plays of Carcinus, or his son Xenocles. Mitchell observes, acutely, — “When we recollect that the Attic theatre was opened only at distant intervals, but that the whole day was devoted to the drama, tragedies and comedies succeeding each other, it seems not improbable that the comic poets would often keep an eye upon their brethren of the buskin, to see whether something might not occur which might be put to instant use, in the shape of parody or travesty. In the present instance, for example, why may not Amynias's accident be a parody on a similar one which some hero or god had suffered in a tragedy of Xenocles (son of Carcinus), the quotations here put into the mouth of Amynias being the same which, not many hours before, had come upon the ears of the audience in the deep tones of tragedy?”

1266. *Τί κακόν; What harm has Tlepolemus been doing to you?* The words quoted in the preceding line may have been uttered by the tragic character, Tlepolemus; or the allusion may be, as Mitchell supposes, to the story of Tlepolemus being accidentally killed by his brother Licymnius, intending only to beat the slave by whom Licymnius was attended, for neglecting his aged master.

1269. καὶ κακῶς πεπραγότι, *especially as I have been so unlucky.*

1271. Κακῶς . . . δοκεῖς, *You were really unlucky, as I think; that is, when you lent my son the money; for you never will get back an obol.*

1272. Ἰππους ἐλαύνων. This again is a parody from some tragic scene.

1273. ἀπ' ὄνου καταπεσῶν; A proverbial expression, applied to persons who do any thing inconsiderately. There is also a play upon the similarity of ἀπ' ὄνου and ἀπὸ νοῦ.

The scene that now ensues is one of the most humorous in the play. The ingenious argument of Strepsiades against usury has been, in substance, frequently and very gravely urged in modern times.

1298. οὐκ ἐλῆς, ὦ σαμφόρα; Strepsiades pricks him with the goad, and addresses him as if he were a horse. σαμφόρα, the horse so called from the brand.

1300. τὸν σειραφόρον, *the rein-horse*, the horse that was not in the collar under the yoke.

1301, 1302. ἐμῶν . . . ξυνωρίσω, *I thought I should start you with your wheels and span.* For the use of μέλλω with the fut. inf., see Matt. Gr. Gr., § 498, d. Schütz thinks the expression refers to the wheels and chariot which were the occasion of the debt to Amyntas; "id vero comice sic effertur, quasi Amyntas tanquam equus σειραφόρος ipse curruī alligatus esset." But the phrase is probably only a cant expression, like one frequently used by political newspaper editors, when they speak, in their slang, of an opponent being beaten, *horse, foot, and dragoons.*

Strepsiades now leaves the scene, and the Chorus predict the troubles that are about to fall upon him on account of his fraudulent intentions.

1320. Ἴσως . . . εἶναι, *Perhaps, perhaps he will wish that his son were dumb.* That is, he will be likely to receive such treatment at the hands of his scapegrace son, that he

would rather have him dumb than gifted with such eloquence. No sooner is the prediction uttered than it is fulfilled. Loud cries are heard from Strepsiades, calling upon his neighbors for help against his son, who has been giving him a beating. Not only so, but the young reprobate very coolly admitting the fact, turns his newly acquired logical powers to use in defence of the act. Thus Strepsiades begins to reap the fruits of his dishonest schemes.

1323. *πάσῃ τέχνῃ*, *by all means, with all your power.*

1324. *Οἷμοι . . . γνάθου*, *O dear, poor wretch that I am! O my head and my jaw!* Genitive of exclamation. See Soph. Gr. Gr. § 194, 2.

1333. *Καὶ . . . δίκη*; *And how can it be just to beat a father?*

1338-1341. *Ἐδιδασάμην . . . νείων*. Hermann supposes ἄν to be understood after ἐδιδασάμην; but this would change the whole meaning of the passage. He does not mean to say, *I would have had you taught*, etc., but, *Sure enough, I have had you taught the art of opposing justice, if you are going to persuade me that it is right and just for a father to be beaten by his sons*; you have learned the art with a vengeance, if this is the way you are going to apply it.

1347. *εἰ μή τι πεποιθεῖν*, *had he not had something to rely upon.*

1352. *πάντως . . . δράσεις*. The future used as an imperative, or in the sense of *you must do it, completely, or by all means.*

Strepsiades proceeds to give an account of the origin of the quarrel. It seems, that, while they were at the banquet, he, like a good old-fashioned rustic and land-owner, requested his son to sing to the lyre an old drinking-song of Simonides, "The Shearing of the Ram." This song has not been preserved.

1357, 1358. *Ὁ δ' . . . ἀλοῦσαν*, *But he said at once, that it was old-fashioned to play upon the lyre, and sing over the*

wine, like a woman grinding barley. A miller's song has been preserved by Plutarch. "Ἀλεῖ, μύλα, ἄλει· καὶ γὰρ Πιττακὸς ἀλεῖ, μεγάλης Μιτυλήνης βασιλεύων.

Grind, mill, grind,
For e'en Pittacus grinds,
Of great Mitylene the king.

1364. ἀλλά, at least. The sentence is elliptical. Supply *if he would sing nothing else*. See Kühner, Gr. Gr. § 322.

1369, 1370. Σὺ δ' νεωτέρων, *Well, then, repeat something from these new-fangled poets*.

1375. Ἐπος ῥεῖδόμεσθ', *Then we went at it, from word to word*.

1382, 1383. Εἰ ἄρτον. Old Strepsiades reverts to the care which he had taken of his ungrateful son in his infancy; when he could merely lisp, his father understood him and supplied his wants; when he said βρῖν (a Greek baby-work for drink), he gave it him; and when he said μαμμᾶν, *something to eat*, he gave him bread; and when other necessities of infantile nature were intimated, he would help the youngster through his trouble.

1395, 1396. Τὸ ἐρεβίνθον, *I would not give a chickpea for the old man's skin*. Construction, gen. of price.

1399–1405. Ὡς κολάζειν. The young sophist is in an ecstasy with his newly acquired powers. He cannot help comparing his present intellectual state with his former dulness and stupidity: once, when horses were his passion, he could not put three words together without blundering; but now his intellects have attained to such a marvellous growth, that he can prove it just to thrash his father;—a whimsical result of the new education.

1406, 1407. Ἰππευε ἐπιτριβῆναι. Strepsiades gives up in despair. He would rather come down with the money

for a chariot and four, than be thus beaten within an inch of his life.

1408, 1409. Ἐκεῖσε . . . ἐτυπτες; Phidippides, however, is not to be cheated out of his argument. He is determined to prove his point; and he does it by a most ingenious piece of logic.

1423, 1424. Ἦντον . . . ἀντιτύπτειν; Since the maker of this law was but a man like you and me, *why should n't I, too, get a new law made for the future, — a law in favor of sons, — that they may take their turn in thrashing their fathers.*

1429. πλὴν . . . γράφουσιν; *except that they don't make popular decrees.* The ψήφισμα was a vote, or decree, passed by the people in the ἐκκλησία. The individual who proposed the ψήφισμα was said γράφειν, literally, *to write it*, that is, to bring it forward in regular form, ready drawn.

1431. καὶ . . . καθεύδεις; *and go to roost at night?*

1434. δίκαιός εἰμ' ἐγώ, *I have a right.* For the personal construction of δίκαιος, see Kühner, Gr. Gr. § 306, R. 6, 7.

1436. Μάτην . . . τεθνήξεις, *I shall have had my floggings for nothing, and you will have died grinning at me.*

1437. δίκαια. Strepsiades is now thoroughly convinced of his error, and admits the justice of his punishment; but still the son persists in carrying out, to a more monstrous length, the new principles and views of duty which he has acquired under the Socratic instruction.

1440. Σκέψαι . . . γνώμην, *Consider still another philosophical idea.* Phidippides is mimicking the philosophical cant that he has before heard his father using. — Ἀπὸ γὰρ ὀλοῦμαι, *I will not; for I shall die if I hear another.* γὰρ often implies a whole clause; sometimes an answer to a question, sometimes an explanatory remark. Mitchell thinks the meaning here is, *It will be death to me, if I*

do not consider his new γνώμη. But the reverse is more likely to be the true meaning, — *It will be the ruin of me, if I do consider the new idea.*

1441. Καὶ πέπονθας, *And yet perhaps you will not be troubled* (that is, when you have heard my new idea) *by having suffered what you have heretofore endured.* The sentence is equivocal. It may mean either, *The new notion will be so pleasing to you, that you will forget all your present troubles*; or, *It will be so much worse than any thing you have had before, that your present troubles will seem as nothing in the comparison.* Strepsiades takes it in the former sense; and so did the French lady who remarks upon the proposition, — “Cela est plaisant. Il y a aujourd'hui bien des maris, qui se consoleroient d'être battus, si leurs femmes étoient battues.”

The dialogue that follows is supposed to be aimed at Euripides, in several of whose plays sentiments of irreverence towards mothers were introduced, besides wholesale denunciations of all the sex. Strepsiades has still sense enough left to be shocked by his son's impiety towards his mother; in fact, this last extreme of sophistic wickedness is all that was wanting to work a complete moral cure in the old man.

1450. βάραθρον. This was properly the pit into which the bodies of executed criminals were thrown.

1457. ἐπήρετε, *instigated.*

1464–1471. In the ensuing dialogue between the father and son, Phidippides retorts, with considerable effect, the language that Strepsiades had used early in the play.

1473. Διὰ τοῦτον τὸν Δίνον, *On account of this Dinos*, this stupid Dinos, as Kock interprets it, which Socrates has put into my head.

1475. Ἐνταῦθα φληνάφα, *Be mad and play the fool for yourself.* Uttering these words, Phidippides leaves the scene.

1476, seqq. The old man, being left alone, exclaims upon his folly in giving up the gods for Socrates. Then, addressing himself to *Ἑρμῆς*, asks his pardon and counsel how he shall punish these audacious sophists; εἴτ' . . . γοαρψάμενος, *whether I shall prosecute them, bringing an action*. These are legal terms. See Demosthenes de Corona, passim.

1483. Ὅρθῳς . . . δικοῤῥάφειν, *You advise me rightly, not consenting that I should get entangled in a lawsuit*,—addressed to *Ἑρμῆς* again, whom he affects to be listening to, and to follow his advice. He calls his servant *Χανθίας* to bring a pickaxe, and climb upon the roof of the phrontistery, and knock it in about their ears. Then, taking a lighted torch, he mounts a ladder, and sets fire to the building. The disciples are smoked out; and at last Socrates and *Χαῖρεφον* come forth themselves to see what is the matter. They find *Στρεψιάδης* at work on the roof.

1496. Διαλεπτολογοῦμαι . . . οἰκίας, *I'm chopping logic with the rafters of the house*.

1503. Ἀεροβατῶ. . . . ἥλιον. *Strepsiades is mimicking and repeating the speech which Socrates made to him, on his first introduction to the phrontistery, when the philosopher was suspended in the basket, prosecuting his lofty researches*.

1506. Τί γὰρ μαθόντ'. Addressed to Socrates and *Χαῖρεφον*. For the idiom, see *ante*, note to L. 402.

1510. μετρίως, *enough*.

METRES.

(228)



M E T R E S.

[The references in the following Table are to Munk's *Metres of the Greeks and Romans*, translated from the German by Beck and Felton.]

PROLOGUS, 1-274.

Lines 1-263. Iambic trimeter acatalectic, with comic license. See Munk, pp. 76, 162, 171, seqq.

263-274. Anapæstic trimeter catalectic. Munk, p. 101.

CHORUS.

Strophe, 275-290 = Antistrophe, 299-313. Dactylic system. Munk, pp. 244-246.

1. ' ~ ~ ' ~ ~ - M. p. 84.
2. ' - ' ~ ~ ' ~ ~ ' ~ ~ ' - ' - M. p. 87.
3. ' ~ ~ ' ~ ~ ' ~ ~ ' ~ ~ M. p. 86.
4. ' - ' ~ ~ ' ~ ~ ' ~ ~ *Ib.*
5. ' ~ ~ ' ~ ~ M. p. 83.
6. - ~ ~ - ~ ~ - ~ ~ - ~ ~ M. p. 86.
7. ' - ' ~ ~ ' ~ ~ ' ~ ~ *Ib.*
8. ' ~ ~ ' ~ ~ ' ~ ~ ' ~ ~ *Ib.*
9. ' - ' ~ ~ ' ~ ~ ' ~ ~ *Ib.*
10. ' ~ ~ ' ~ ~ ' ~ ~ ' ~ ~ ' - M. p. 86 (5).
11. ' ~ ~ ' ~ ~ ' - M. p. 90 (b).

518 – 562. Eupolidean metre. M. p. 140.

$$\frac{x}{x-1} = \frac{x}{x-1} - \frac{1}{x-1} = \frac{x-1}{x-1} = 1$$

Strophe, 563 – 574 = Antistrophe, 596 – 606.

1. $\frac{1}{2} - \frac{1}{2} - \frac{1}{2} - \frac{1}{2}$ M. p. 141 (2).

2. $\frac{1}{2} \cup \cup - \cup \frac{1}{2} \cup -$ *Ib.*

3. $\frac{1}{2} - \frac{1}{2} = 0$ Ib.

4. $\frac{1}{2} \cup \cup - \cup \frac{1}{2} \cup - \frac{1}{2} \cup \cup -$ M. p. 143 (3).

5. $\text{—}' \cup \cup \text{—} \cup \text{—}' \cup \text{—} \text{—}' \cup \cup \text{—} \cup \text{—}' \text{—}$ M. p. 145 (4).

6. $\frac{1}{2} \cup \frac{1}{2} \cup \frac{1}{2} \cup \frac{1}{2}$ M. p. 86 (4).

7. $-\dot{\prime} \cup -, \dot{\prime} \cup \cup -$ Glyconic. M. p. 264.

8. — / — , — ∪ — Glyconic. Ib.

575-594, 607-626. Troch. tetr. cat. M. p. 68 (d).

627-699. Iambic trimeter.

CHORUS.

Strophe, 700–706 = Antistrophe, 805–810.

1. $- \text{ } ^{\prime} \cup - , \text{ } ^{\prime} \cup \cup - , \text{ } ^{\prime} \cup \cup - \cup - -$ M. p. 145 (4).

2. $\sim \neg \sim$ — M. p. 78 (3).

3. $\cup - \cup \cup - \cup \cup - \cup -$ M. p. 95 (b), with anacrusis.

4. $\sim \neg \sim$ — M. p. 78 (3).

5. $\cup \cap \cup \supset \cap \cup \cup, \cap \cup \cup, \cup - \cup -$ M. p. 101 (d).

6. ~ ~ ~ ~ ~ M. p. 75 (b).

707. $\sim \neg -$, $\sim \neg -$ M. pp. 125, 126.

709, 710. Iambic trimeter.

711-722. Anapæstic system.

723-803. Iambic trimeter.

805 - 810. Antistrophic to 700 - 706.

811. $\frac{1}{2} \cup \cup - \frac{1}{2} \cup \cup - \frac{1}{2} \cup \cup -$ M. p. 143 (3).

M. p. 75 (b); p. 141 (2).

814-888. Iambic trimeter.

889 – 948. Anapæstic system.

CHORUS

Strophe, 949–958 = Antistrophe, 1024–1033.

1. $\acute{\text{—}}\text{—}\text{—}\text{—}, \acute{\text{—}}\text{—}\text{—}\text{—}, \acute{\text{—}}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}$ M. p. 145 (4).

2. $\text{—}\text{—}\text{—}\text{—}, \acute{\text{—}}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}$ M. p. 145 (4).

3. $\text{—}\text{—}\text{—}\text{—}, \text{—}\text{—}\text{—}\text{—}, \text{—}\text{—}\text{—}\text{—}$ (This does not correspond to the choriambic tetrameter in the antistrophe.)

4. $\acute{\text{—}}\text{—}\text{—}\text{—}, \acute{\text{—}}\text{—}\text{—}\text{—}, \acute{\text{—}}\text{—}\text{—}\text{—}, \acute{\text{—}}\text{—}\text{—}\text{—}$ M. p. 145 (4).

5. $\acute{\text{—}}\text{—}\text{—}\text{—}, \text{—}\text{—}\text{—}\text{—}, \acute{\text{—}}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}$ *Ib.*

957–1008. Anapæstic tetram. cat. M. p. 101 (d)

1009–1023. Anapæstic system.

1034–1084. Iambic tetram. cat. M. p. 101 (d).

1089–1104. Iambic system. M. pp. 243, 244.

1105–1112. Iambic trimeter.

1114. Iambic tetrameter catalectic. M. p. 77 (d).

1115–1130. Trochaic tetrameter catalectic. M. p. 68 (d).

1131–1153. Iambic trimeter.

1154. $\text{—}\text{—}\text{—}\text{—}, \text{—}\text{—}\text{—}\text{—}\text{—}$ M. p. 78 (3).

1155. $\text{—}\text{—}\text{—}\text{—}, \text{—}\text{—}\text{—}\text{—}\text{—}$ *Ib.*

1156. $\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}$ Iambic trimeter.

1157. $\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}$ *Ib.*

1158. $\acute{\text{—}}\text{—}\text{—}\acute{\text{—}}\text{—}\text{—}$ M. p. 84 (3).

1159. $\acute{\text{—}}\text{—}\text{—}\acute{\text{—}}\text{—}\text{—}$ *Ib.*

1160. $\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}$ Anapæst.

1161, 1162. $\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}$ Iambic trimeter.

1163. $\text{—}\text{—}\text{—}\text{—}, \text{—}\text{—}\text{—}\text{—}$ Doch. dim. M. p. 117, 6.

1164. $\text{—}\text{—}\text{—}\text{—}, \text{—}\text{—}\text{—}\text{—}$ *Ib.* *Ib.*

1165. $\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}$ Anapæstic dimeter.

1166. $\acute{\text{—}}\text{—}\text{—}, \acute{\text{—}}\text{—}\text{—}$ M. p. 83 (2).

1167. $\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}$ M. p. 99 (2), (a).

1168. $\acute{\text{—}}\text{—}\text{—}\acute{\text{—}}\text{—}\text{—}$ M. p. 83 (2).

1169. $\text{—}\text{—}\text{—}\text{—}\text{—}\text{—}$ M. p. 75 (b).

1171–1205. Iambic trimeter.

1206. $\cup \cup \text{—} \text{—}$, $\text{—} \text{—} \cup \cup$ Anapæst, Pæon First. M. p. 10.
 1207. $\text{—} \text{—} \text{—} \text{—}$, $\text{—} \text{—} \cup \cup$ Iambic dipody, Cretic.
 1208. $\text{—} \text{—} \text{—} \text{—}$, $\text{—} \text{—} \cup \cup$ *Ib.* *Ib.*
 1209. $\text{—} \text{—} \text{—} \text{—}$, $\text{—} \text{—} \cup \cup$ *Ib.* *Ib.*
 1210. $\text{—} \text{—} \cup \cup$ Iambic dipody.
 1211. $\text{—} \text{—} \text{—} \text{—}$, $\cup \cup \cup \cup$, $\text{—} \text{—} \text{—} \text{—}$ Iambic dimeter; Cretic dimeter. M. p. 111 (2).
 1212. $\text{—} \text{—} \text{—} \text{—}$, $\text{—} \text{—} \cup \cup$, $\text{—} \text{—} \text{—} \text{—}$, Iambic dimeter, Ithyphallic. M. p. 69 (3).
 1214–1302. Iambic trimeter.

CHORUS.

Strophe, 1303–1310 = Antistrophe, 1311–1320.

1. Iambic trimeter.
 2. $\cup \text{—} \cup \cup \text{—} \text{—}$ Glyconic, p. 263.
 3. $\text{—} \text{—} \cup \cup \text{—} \text{—}$ Iambic dimeter.
 4. $\text{—} \text{—} \cup \cup \text{—} \text{—}$ *Ib.*
 5. $\text{—} \text{—} \cup \cup \text{—} \text{—}$ *Ib.*
 6. $\text{—} \text{—} \cup \cup \text{—} \text{—}$ M. p. 65 (b).
 7. $\text{—} \text{—} \cup \cup$, $\text{—} \text{—} \text{—} \text{—}$ x x Trochaic dim., Cret. dim. (last two syllables wanting). M. p. 65 (b); p. 111 (2).
 8. Iambic tetrameter cat. (first syllable wanting).
- 1342–1344. Iambic trimeter.

CHORUS.

Strophe, 1345–1350 = Antistrophe, 1391–1396.

1. Iambic trimeter.
 2. $\cup \text{—} \cup \cup \text{—} \text{—}$ Glyconic.
 3. Iambic trimeter.
 4. $\text{—} \text{—} \cup \cup \text{—} \text{—}$ Glyconic.
 5. $\text{—} \text{—} \cup \cup \text{—} \text{—}$ Iambic dimeter.
 6. $\cup \text{—} \cup \cup \text{—} \text{—}$ Glyconic.
- 1351–1384. Iambic tetrameter catalectic.
 1386–1390. Iambic system.

- 1391 – 1396. Antistrophe to 1345 – 1350.
1397 – 1445, Iambic tetrameter catalectic.
1446 – 1452. Iambic system.
1453 – 1509. Iambic trimeter.
1510. Anapæstic tetrameter catalectic.

END.

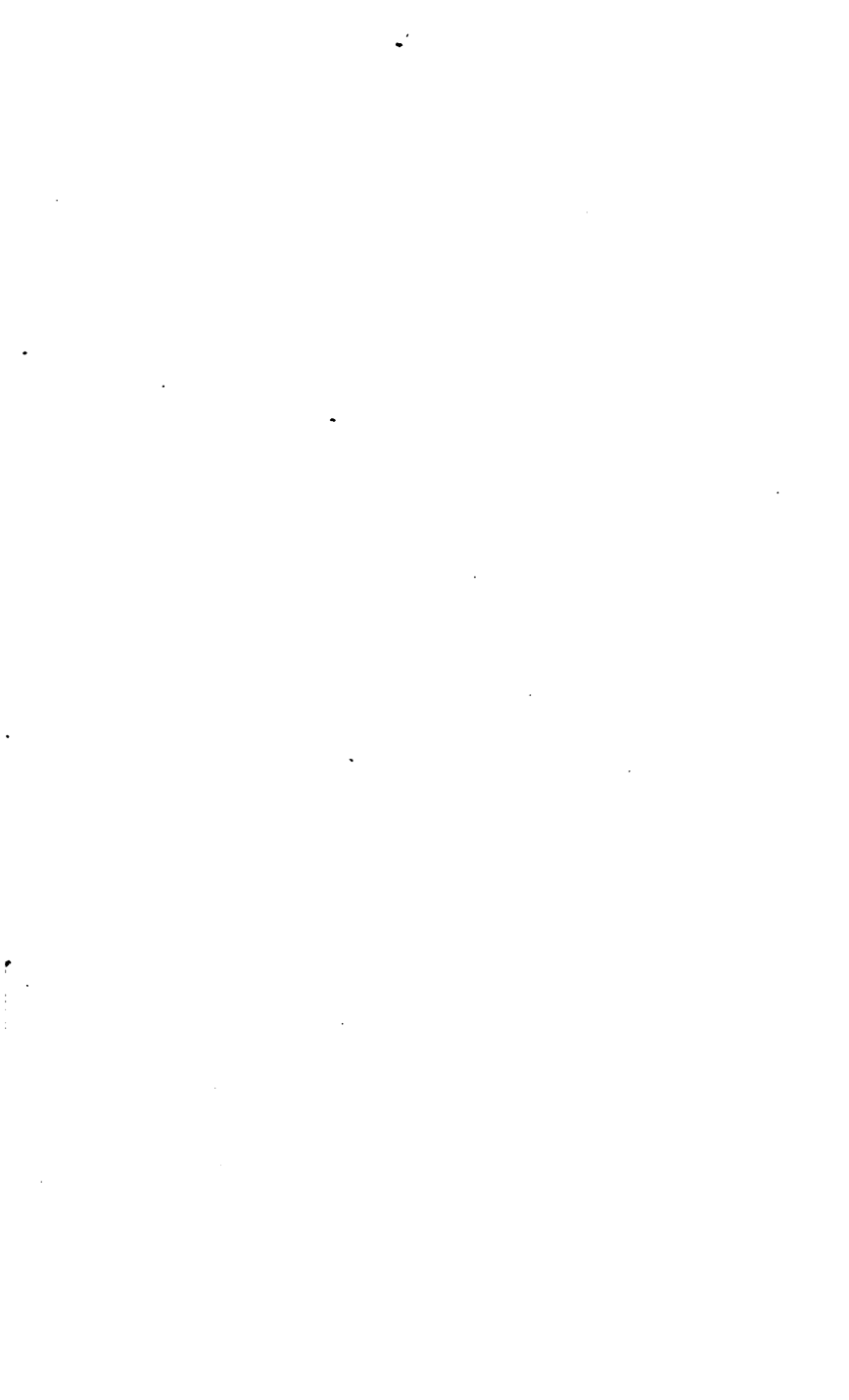


357 89.2

371 49.2 21.3(a)

376 62.

402 109 27(b)





June 25, 1861

Spick 5

Salm 5

Rhet 3

Opt 5

only 18 (ventations) more

